

ay, March 17, 1927

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—Epworth Herald.

OLD STAMPS NEVELOPES

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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., March 24, 1927

NEW SERIES
VOLUME XXIX, No. 12

Ackerman Church has a Home Coming and Roll Call March 25. Wish we could accept the invitation to be present.

Evangelist Louis Entzminger, who has been specially successful in Sunday School work, is in a campaign with Pastor J. B. Leavell of First Church, Houston.

The Religious Herald of March 17th, was taken up largely with letters from a multitude of pastors over Virginia of from three to ten lines. It was a wonderful accomplishment.

Dr. Jeff D. Ray writes to say that the Southwestern Seminary will conduct a Summer School for six weeks, which has many advantages for preachers and laymen. If interested write him at Seminary Hill, Texas.

Elizabeth Ann Cooper, daughter of Pastor and Mrs. W. R. Cooper, of Blue Mountain, goes to the Encampment at Gulfport next Summer as a prize for writing the best essay on tithing of any of the Sunbeams in Mississippi. She is nine years old.

We are in receipt of the proposed report of the special committee appointed by the Southern Baptist Convention on Business Efficiency, of which Dr. Austin Crouch of Murfreesboro is Chairman. We shall expect to speak more at length on this important matter next week after having time for careful study of the report.

The new house of the First Church at Ada, Oklahoma, will be ready for use July 1st. Dr. C. C. Morris, who is a worthy Mississippian, is the honored pastor. In the past eight years he has welcomed about 1,600 people into the church, nearly half of them by baptism. The new building is beautiful, commodious and adequate for all the departments of work.

Brother E. L. Wesson, who went from Holly Springs to Dade City, Fla., keeps busy preaching two and three times every Sunday to people who come to Florida from Maine to California and Canada to the Gulf, but he says he sometimes gets homesick for the brethren in Mississippi. Sorry to learn his wife has not been in good health lately.

Pastor T. E. Waldrup, once of Kingston, Laurel, now at East Winter Haven, Fla., had brother L. G. Gates with him in a good meeting. Twenty seven were added to the church, eleven of them by baptism. The crowds grew till the house would not hold the people, scores being turned away. They all fell in love with brother Gates. This is a part of the state-wide evangelistic campaign in Florida, 250 churches holding meetings.

Dr. Bond shows from figures gathered in the colleges that we have fewer ministerial students today than five years ago, and then asks, "May not part of the explanation be found in the poor salaries paid to ministers?" Our answer is a very loud No. Salaries of ministers are better today than they were a few years ago. And we do not believe that any young man goes into the ministry or stays out on account of money or the lack of it. If he does he isn't fit to occupy a dunce stool in church.

Church Covenants may be had for thirty cents per hundred or twenty cents for fifty.

Enrollment cards for the Southern Baptist Convention and identification certificates for same may be had by sending a self addressed envelope.

One identification certificate is sufficient for a family. Clergy fares are cheaper than certificate fares. If you have a clergy permit, you do not need an identification certificate.

Do not confuse enrollment cards with identification certificates. Enrollment cards entitle you to a seat at the Convention as a delegate. Identification certificates entitle you to reduced railroad rates where you have no clergy permit.

—R. B. Gunter,
Corresponding Secretary.

Baptists of Alexandria, La., have put on a campaign to raise \$100,000 for a nurses' home at their hospital in that city.

Last week's Baptist Message reported \$50,000 now subscribed of the \$200,000 sought for Dodd College in Shreveport and the work goes merrily on.

"Out of thine own mouth will I judge thee." Brother preacher, do you think we could stand before God and be judged by the standards we have set up in our own sermons?

There are 180 churches in Florida now engaged in revival meetings. Dr. Fuller, the Superintendent of Home Board Evangelism, is in Orlando and the Orlando papers give good accounts of the progress of the work.

Ouachita College (Baptist) in Arkansas has been admitted to membership in the North Central Association of Schools and Colleges as a standard senior college, "Class A". Their endowment now amounts to \$532,000.

Pastors will begin to make their arrangements to attend the Evangelistic Conference at Clinton beginning June 6. Others are also welcomed. No urging is done to make people go. The pastors are going because they want to.

The editor had the pleasure of bringing a missionary message to the church at Star last Sunday at their invitation. It means that they are already interested and mean to do more than ever for the mission work. Brother B. A. McCullough is the beloved pastor.

Friends of Brother Howard E. Spell of New Hebron, Mississippi, will regret to know that he has been confined in the Southern Baptist Hospital, New Orleans, for several weeks, and that he is seriously ill. We are sure Brother Spell would appreciate brief notes from his friends who might remember him at the throne of Grace.

The Foreign Mission Board has selected Mr. E. P. Buxton as treasurer. He is a deacon in Grove Ave., Church, Chairman of its mission committee, S. S. Teacher, always present at church services, most highly commended by one of the largest commercial establishments of Richmond, with which he has been connected. He was not an applicant for this position, but the place sought the man. He will be under a \$100,000 bond.

The Finnish, Polish and Swedish governments have asked the League of Nations Council to include in its subjects of investigation the question of alcoholism.

Our sympathy is with Dr. J. W. Porter in the recent death of his mother. She had reached the ripe age of 80 and was living in Memphis when her call came.

We are sorry to learn that Dr. S. M. Brown of The Word and Way has been seriously ill. He is one of our most useful men and editors. May our Father keep him in the work for many years.

Texas Baptists report "considerably beyond \$1,000,000" in cash and pledges to their debt paying campaign which has just ended. They believe that the impetus given it will help to bring in a good part of the other \$100,000,000 desired for this year.

Rev. B. A. Sellars was warmly welcomed at Clara, to which he gives two Sundays. Congregations are good at every service. They are expecting Brother J. E. Byrd to conduct a Sunday School training school. The Wayne County Agricultural High School is here.

Speaking of alibis, it is very convenient to say when asked to put the denominational paper in the budget, "Well, some of the people won't read it". It is a sad commentary on our churches that many members never read the Bible, but our responsibility is not ended when we discover this fact.

Brother A. C. Parker, one of our Mississippians at the Ft. Worth Seminary, is pastor of two churches, one in Dallas County, Texas, the other at Loco, Oklahoma. He says the Methodist pastors at these places are evolutionists and one has not had a conversion in his church for five years, the other not since brother Parker has known him. He says, "It isn't the preacher, it's the message." The Baptist Church at Loco has had 85 additions in the past year.

Pastor T. L. Holcomb writes from First Church, Sherman, Texas: "We have just closed a wonderful meeting in the First Baptist Church of Sherman, Texas. Dr. Millard A. Jenkins, pastor of the First Baptist Church of Abilene, Texas, did the preaching. Mr. Frank Cheek of the Southwestern Seminary faculty, conducted the music. Miss Hellen Buster, also of the Seminary, played the piano. One hundred and eighty-nine united with the church during the ten days' meeting, more than one hundred for baptism.

A Dallas sculptor has agreed to give to the Southwestern Seminary a marble bust of Dr. F. S. Groner, Mission Secretary of Texas Baptists, and it has been accepted by the Seminary. He is the type of man physically who will make possible a very attractive figure in marble, and he is the type mentally and spiritually which deserves to be perpetuated in marble. He has done a great work as secretary; and we have found from close association with him on the Hospital Commission of the Southern Baptist Convention that he is a worthy leader in any constructive work.

BLUE MOUNTAIN

Our Revival meeting at Blue Mountain closed Tuesday at noon. Dr. R. Q. Leavell was the preacher and Brother John F. Measells, was the singer.

The weather was very bad. It rained so much that it looked as though we would be rained out, but we were not. Every service was a good one. Large crowds came. Directly the whole town was under the spell of the meeting. Then came a sudden death, that of Brother J. W. Godwin. That cast a shadow over our town and the county. He was one of our finest men. Dependable and pleasant, happy and aggressive. Brother McMillen of Louisville, who performed the ceremony when he was married, came and preached the funeral. There was the largest collection of flowers we ever saw. His body lay in state for several days, pending the arrival of different members of the family. But the meeting moved on and the spiritual tide rose high and then higher. It was good to be there and great crowd came to each service.

There were fifty-nine additions to the church, with twenty-three approved for baptism and many reconsecrating their lives to the services of God. Several were saved and will join churches elsewhere. It was a great meeting. The college and Heights and the town were reached and were inoculated with the truth and spirit which will transform life and character.

Brother Leavell is a great preacher and man and Brother Measells is a good leader in song service as well as a great preacher and man.

We have a standard Sunday School now and over six hundred on roll. Have nine B. Y. P. U's., three in town and six in the College. The six in the College are standard but the three in town are not quite up to it but will be soon.

Truly and in Christ,

W. R. COOPER.

In a Sunday School class a few Sundays ago one of our preacher-teachers told of having several years ago preached by invitation to a congregation of Negroes. When he got back to his church a "good sister" told him she didn't know if anybody would do that ought not to have his credentials taken away from him. Perhaps all these poor souls are dead now and gone on to glory—or somewhere else. But only a few years ago there was a small remnant among us who got upon their hind legs and brayed loud enough to put a mule to shame, because that in the 75 Million Campaign one-half of one per cent of the contributions went to help build a school for Negro preachers in Nashville. Some people seem to have forgotten that up to sixty years ago the white people and the Negroes in the South were members of the same Baptist churches, and that after that the negroes withdrew of their own accord. There are good reasons for separation of the races in their social and religious activities, but there is no reason for prejudice and antagonisms.

Paul R. Hodge of Tennessee has Prof. Edward Mims of Vanderbilt University in a trap. Mr. Mims in a public address seems to have spoken in disparagement of certain people in that section who hold conservative theology, implying that they took traditional views without inquiring into the validity of those views—particularly in their attitude toward evolution. He congratulated the university on its new buildings in which "the theory of evolution will be accepted as a matter of course." Mr. Hodge had his ears open. "Accepted as a matter of course?" Why, Mr. Mims had accused the conservatives of that very thing! What sort of science is it that accepts things without original investigation? Is inherited science any better than inherited theology? And Mr. Hodge did not hesitate to give a few extra squeezes to the steel trap.—The Baptist.

THE NEW TESTAMENT ON GIVING

E. L. Wesson

The thing on which most stress is being laid right now is giving to meet the denominational needs. The needs are so great and the giving so much less than the demands that those who manage the financial affairs of Southern Baptists are becoming very much like those poor mothers whose children will not heed their calls. Their very words are freighted with the mingled feeling of censure and despair. Still their crying is unheeded, although the condition grows daily more desperate. It actually seems now that unless there is a response soon Baptists will suffer shame and irretrievable loss, both of prestige and credit. The millions of dollars owed by Baptists now will wreck our financial standing unless paid up, to say nothing of the condition of the interests of the denomination both at home and abroad.

What is that matter? There is a cause, perhaps causes, for this condition. Does the cause of this falling off in giving to the denominational interests lie in inability to give? In part, yes. People are not making the money they made a few years ago, and they have got themselves going at such an expensive rate that it is exceedingly hard for them to cut the home needs, as now established, and give as much as they used to give to benevolences. That is a fact. Doubtless, there is too much spent for home pleasure, but all know that such expenses are hard to cut; also all know that the necessary home expenses are just as great as they ever were, both for living and the education of their children; also the expenses for the home churches are just as great as they have ever been, consequently those whose incomes have been reduced think that they must keep up the home to the standard established first, and when they have done that there is nothing left for the larger work. Of course, this ought not to be, but it is; and the fear is that the denominational interests will run on the breakers before it can be changed.

Those who think the people have the money now, that they could command a few years since don't know conditions.

But is inability the only cause? No, there are other causes. One is lost spiritual interest. The satan-produced exploitation of the questioning of old-time beliefs in all of the magazines, and the daily papers, has affected the interest of millions of church members in religious work, consequently they are not giving as they did.

Another cause for the falling off in giving is the fact that all of the interests Baptists are supporting are budgeted, and designated gifts are discouraged, therefore many make that an excuse to themselves, though they say nothing about it, for not giving at all.

The budgeting of all interests Baptists foster may be the best way, but those who feel, as many do feel, that they are not able to give to the support of schools, or some other interest, withhold their gifts altogether, and pastors cannot induce them to give. Baptists are a peculiar people, always have been and always will be, and many of them rebel against somebody shaping things for them and calling on them to do it.

That brings this writing to the subject suggested by the heading. "The New Testament On Giving." Giving was the hardest question that the apostles and first churches had to consider, and it is the hardest now. Jesus left no plain statement about "how to finance the Kingdom," therefore that matter "had to be worked out" by the first Christians, and those who have studied carefully know that the question was not settled during the apostolic period so as to be plainly stated in the Scriptures.

Jesus said, in Luke 6:38, "Give and it shall be given unto you," but he did not say when, nor how much. Seemingly the first thing tried was "the budget system," or the community system, but that was a failure and ended in the death of

two church members for lying to God; which seemingly showed that it was not God's way. The next thing tried was the collection plan. Paul was requested to remember the poor, which he did. In carrying out that plan he fell on the subscription plan and had them to promise a year in advance, but that gave him serious trouble, and great fear that he was going to be humiliated by the failure of those who subscribed to pay what they had promised. (That was sure enough Baptist fashion.) But the apostle saw it was a failure. Then, he fell on the plan of week by week giving into the church treasury, so far as shown, without designation, as the Lord prospered each one, and that ends the New Testament on giving. How much of what each one received was to be given is not stated. Had God seen fit to have it written, Let each one of you lay by him in store one-tenth of all he has made each week, it would have settled the money question, but He did not and therefore the matter is still unsettled, and will be till Jesus comes.

We can believe about it, but we cannot dogmatize. It is still a question. Personally, I believe that we are justified in going back to the old Testament rule of "The tenth of all is the Lord's", but that is simply an inference: the Scriptures are silent as to how much to give. The exhortation, found in Second Corinthians, nine, rather suggests no rule for giving: for it says, "Every man as he purposeth in his heart, so let him give." Had the tenth been the rule in giving, it seems that the quotation given would not have been needed.

I believe in giving the tenth of all each one receives above the necessary expenses of making it, but cannot say that the New Testament says do that. If all did that the money needed would always come, but as it is we have to leave the amount to be given to each giver.

I fear, judging from the constant falling off in gifts, that some kind of readjustment is going to have to be made if we reach the hearts of the people again and get them to meet the needs of the work. It does no good to say the people have the money, and blame them for not giving; for that statement is not correct now. By giving up all home-pleasure-expenses, like cars, Etc., the people could meet the needs in a few weeks, but who will do that? It is trumpeted through the papers if a church gives a pastor a new car, or builds him a finer home, Etc. Can we, then, expect the people to give up such pleasures? Let us not censure the people for not giving as they should, but, instead, see if some way can't be devised to appeal to the hearts of those who love God so that they will be glad to respond.

A change of the key from minor to major might help some. But whatever we may do, let us remember that blaming never wins loyalty. We are all on equality before our great Master.

One dollar from every Sunday School pupil on Sunday, March 27th, for our mission work. It is a fine opportunity to do something we never did before.

Brother Luther Rice Burress passed away at his home in Jonesboro, Ark., March 4. Most of his life and ministry were spent in Mississippi. He was born in South Carolina 83 years ago, but came to Mississippi with his parents when a small boy. He grew up in the northeastern part of the state and most of his ministry was among these people. In his young manhood he joined the Confederate Army and made good as a soldier for the four years of the war. He was an associate and friend of Dr. J. B. Gambrell, and was the same stalwart type of man and Christian. Some 20 years ago he became pastor at Brownsville, Texas, and since that time has lived in Texas and Arkansas, where three of his sons are living. One daughter, Mrs. McGee, lives in Mississippi, and he is survived also by his widow. Servant of God, well done. A useful life and a happy entrance into the Father's house.

HONESTY.

By L. E. Hall.

A very common word. So common until it means as little as any word in common use. It ought to mean as much as truth or righteousness. No one can be less than truthful and be honest. He cannot violate a principle that involves his integrity and be honest. I will write just a few things about it as it applies to the ordinary business affairs of this life, and then I will write a few things about honesty in religious matters.

It is a very common thing to hear expressions from business men that indicate an utter lack of confidence in many of those with whom they deal. A party recently said to me, if I don't sell on short time, I can't sell anything. If I sell on time, I can't sell anything. If I sell on time at all, they won't pay me at all, and it looks as though I shall lose what I have. Another said, the people come to town, sell eggs and butter, use the money to buy Gas, and "here we go gals." They roll right by my store and don't say a thing about settling bills long past due. I asked a merchant friend if he didn't think that the future prosperity of our country depended on the development of its farming possibilities. He said he did. I asked him why he did not advance to farmers as he used to in Alabama, and encourage farming and farmers. He looked serious, studied for a moment and said, "THEY WON'T PAY YOU." Was he correct? He did not mean that all farmers would swindle him. He meant that a great many would, and that his failure to collect what they would owe him would carry him into bankruptcy. Was he correct? It is certain that a great many merchants have traveled that road, and a great many more are well on the way, now.

Dishonesty in matters religious is so common until people pay no attention to it. They seem rather to like it. I recently read an editorial in a daily paper, in which the editor said of a certain evolutionist, "it is his right to believe it and teach it if he wishes but he has no right to remain in a church that believes his theory to be false and heterodox, and teach it as he is doing. It is a shame and he ought to be expelled from its communion." To me that is HONESTY. Is it not a fact that we have many in our own denomination who are teaching infidelity from our pulpits and in the schools and colleges of our country? They cannot do this and be honest. The rank and file of our great Baptist brotherhood know it. They have tried to meet it and felt that they had done so, but the result has not been satisfactory in some instances. Their efforts have done much toward clearing the situation but a great many of our very best and most useful people are sad because the very plain and out-spoken convictions of the Lord's hosts have not been heeded many who claim to love and serve him.

Some offer this as a reason for failure to support our mission work. In this they are in error. Especially is this true in Mississippi. If there is a single man in our state, who is at the head of any of our denominational enterprises, who is lacking in loyalty to the blessed old Bible, or to any principle of its plain and simple teaching as this has been taught by our fathers, I have not heard of him. These brethren have had a sacred trust committed to them and they need and deserve our hearty cooperation and support. We cannot accord them less and be HONEST with our Father in heaven.

Are we honest with God and a lost world, when we spend more money for frolic and fashion than we give to the cause of the Lord, and for the salvation of mankind. If the money spent at picture shows and for sporting amusements during one year, by our Baptist people, in Mississippi, were given to our state mission Board, its every debt would be paid at once and its usefulness could be increased to an extent almost unbelievable. Can we claim to be honest with God and

spend more money for tobacco than we give for salvation of mankind? Do you believe we can? Do you say no? Then why don't you say it out? I know of one small whole-sale business that sells nearly one hundred thousand dollars worth of cigarettes, every year, in Mississippi. A very large percent of these are burnt up under the noses of our Baptist saints. Are we honest with our God while we spend ten times as much for the gratification of a vicious, filthy habit as we spend for the support of that Gospel which is the power of God unto salvation?

Are we, as preachers and churches, honest when we keep our mouths shut in the presence of such travesties on common decency and common sense? Do you hear any note of warning against the reckless disregard for all that God has said against extravagance and revelry and pleasure seeking, such as are in evidence all round you? Possibly you do, but I fear that such utterances are not as common or as pronounced as they should be, when the question of faithfulness in such matters is raised, we very often hear, "well, the thing to do, is," just preach the love of "gawd," and that is sufficient." It is strange that the prophets all failed to find that out. It is remarkable that John the Baptist did not discover it. More strange still, the blessed Jesus did not learn that important lesson. These all, seemed to know something about the wrath of God, as well as about "the love of gawd." Some how they did not learn that their mission was to fan a lost world to sleep, over the mouth of hell, rather than displease those who had in their power to put them to death or starve them into submission.

It is the honest opinion of this writer that the most disgusting thing, except one, in this world, is a church that is silent while its members are traveling downward and hellward with the lost. The one thing that is more to be detested and despised is the preacher who seeks to be popular at the expense of honesty in the discharge of his solemn duties as the servant of "the Master." I have seen him. He wants to please men. His smile, which is only a grin, has reminded me of a horse trying to eat young briars in the spring of the year.

God help us to be honest. We are weak, at best, but, dear Lord help us to be honest while death and hell are engulfing the enemies of the cross of Christ, and millions throng the road that leads to everlasting ruin.

THE HISTORICAL RESEARCH COLUMN

"What I have written, I have written."

Baptists have been strong on making history ever since Jesus got them going among the sacred hills of Galilee. But they have been short on preserving it. When events take place, they don't seem to be significant to those who observe them, or at least, that is the way it seems when we go delving into the written records. So few persons who have a part in the drama seem to have a turn, or the time, to write down the story in some permanent form for those who follow, forgetting the very important fact that "the staler the story, the more eagerly it is read" by generations succeeding. There is a law that holds good in all cases of personal institutional history, and it is this:—"The Mustier the manuscript, the more it is prized." If this be a law then why not more care in their preservation? It is tragic to see the neglected and carelessness on the part of some of those upon whom the responsibility falls to write and keep the minutes of some of our churches. The responsibility is regarded as trivial, the records are kept with indifference, and many times the essential facts are treated with neglect. If the Clerk could just realize that in one hundred years from that time the Minutes would be valued "far above rubies," if only the fifth generation could get their hands on them and peer into those age-stained pages. They would try to decipher every scratch, overlook every error and splotch, if only

they could ascertain the facts as they occurred.

Now, we have written the forgoing in order to make an appeal, and that appeal might be effective. The appeal is threefold:

(1) That the Baptist brotherhood of Mississippi regard in the true sense the value of their Associational and Church Records;

(2.) That all Associational records in form of Minutes, pamphlets, tracts, clippings, books, Biographies, etc., dealing with Associational meetings, preachers, and active laymen be sent to Dr. P. I. Lipsey, Custodian, Clinton, Miss., to be deposited for safekeeping in the Mississippi College Library, and for ready reference;

(3.) That the pastors and churches of the State take into consideration the fact that this Depository of the College Library would be an ideal place for safe-keeping of all old church minute books and bulletins, properly bound, and the placing then here might avoid the pain and embarrassment that has come to at least one church where the home of a brother burned into whose custody had been entrusted the sacred records with a total loss of both home and records.

Craving the cooperation of all who are concerned in the preservation of our Baptist history, I am,

Cordially,

J. L. BOYD,

Secty. of Commission.

"STUDENTS FOR MINISTRY DECREASE."

Albert Bond, Editorial Secretary.

A Survey of Baptist Schools, just completed, reveals a startling fact.

In the Session of 1919-20 there were 2,088 students for the ministry in our Baptist Schools and a total of 23,632 students. The total valuation of property and endowment amounted to \$22,837,389.00.

Then came the holy enthusiasm of the 75 million Campaign. Hence the Session of 1923-24 shows the increase of ministerial students to 3,110, or a 48 per cent gain; the total number of students to 36,227, or a 46 per cent gain; the total valuations to \$46,103,351.00, or a 101 per cent gain.

In the Session of 1926-27 ministerial students number 2,424 which shows a 22 per cent decrease over the Session of 1923-24, in a period of three years. The total number of students for 1926-27 is 39,090, or a 7 per cent increase over the enrollment of 1923-24. Total valuations of 1926-27 is \$57,744,807.00 or a 25 per cent increase over the Session 1923-24.

The startling fact is in the period of the last three years. The number of ministerial students in our schools has decreased by 22 per cent. To what shall this loss be attributable? Part of it may be found in the fact of the extra large enrollment of ministerial students in 1923-24, as the result of the general denominational enthusiasm in the 75 Million Campaign. May not part of the explanation be found in the poor salaries paid to ministers?

Rev. Barney Thames is now giving full time to the mission of First Church, Corsicana.

BLUE MOUNTAIN

We are in a great meeting in Blue Mountain with Roland Leavell to preach and J. F. Measells to lead the song service.

Many have been saved. Many have joined by letter and scores have reconsecrated their lives to God. Some men in town for whom we have prayed for years have been saved. The meeting is to close tonight and will write the results later.

The whole town is moved by the Holy Spirit and great crowds surge into the church twice per day.

Truly and in Christ,

—W. R. Cooper.

The Baptist Record

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P. L. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Ordinary notices, whether direct or in the form of resolutions of 20 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

NO CROSS, NO CHRISTIANITY.

The Son of Man must be lifted up, that whosoever believeth in him should not perish, but have everlasting life.

Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth much fruit. What shall I say? Father, Save me from this hour. But for this cause came I unto this hour. If I be lifted up from the earth, I will draw all men unto myself.

I have a baptism to be baptized with, and how am I straitened, till it be accomplished.

From that time began Jesus to show unto his disciples that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes and be killed.

Behoved it not the Christ to suffer these things, and to enter into his glory?

Ham being delivered up by the determined counsel and foreknowledge of God, ye by the hand of men without the law did crucify and slay.

For where a testament is, there must of necessity be the death of him that made it.

Apart from the shedding of blood there is no remission.

Wherefore it is necessary that this high priest have somewhat to offer. But Christ having come a high-priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.

I determined to know nothing among you but Jesus Christ and him crucified.

Whosoever doth not bear his cross and come after me cannot be my disciple. If any man would come after me, let him renounce self and take up his cross and follow me.

If we died with Christ, we believe that we shall also live with him. If Christ died for all then all died; that they who live should no longer live unto themselves, but unto him who for them died and rose again. For ye died and your life is hid with Christ in God. I have been crucified with Christ and it is no longer I that live, but Christ liveth in me.

Verily, verily I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.

In the cross of Christ I glory
Towering'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

The North Carolina Baptist Board is planning a revival campaign and ninety-one preachers have volunteered their services without pay.

They say Babe Ruth gets \$70,000 for next year playing with the "Yanks". Who pays the bill? Remember that where your treasure is, there will your heart be also. And vice versa?

OLD TESTAMENT A PRIMER

We confess to ignorance of much of present day methods in education, but not so many years ago at least every child who started to school had to have a "primer." Dearly beloved, that is not pronounced pri-mer, but is pronounced prim-er. The two words may have some etymological connection but they have a different meaning. This "prim-er" was made specially for little folks, for beginners. It was gotten up in an attractive way with pictures and large letters, so as to be easily read, and withal was very simple in its contents so as to be easy to understand. It had to be made that way so that the young people could get a start and then they could "go on to perfection"—if they had ambition to do so.

Whether or not they have primers nowadays, they at least observe the same "pedagogic psychology", and adapt the first years lessons and methods to the mind of the child. Now God knew all about pedagogy and psychology before the words ever came into existence, and he practiced it on the human race. We will do mighty well to learn and imitate his ways here, as everywhere else. There never were such interesting stories anywhere in all the world as are found in God's Book, and never will be. They fascinate the child. Truth and righteousness are taught in big letters, easy to read, and drawn in such pictures as are the despair of all human artists.

The precepts and teachings of the Old Testament are never abstract, but concrete. God does not set out with a dissertation on "The Sovereignty of God"; he simply says to Adam, "See that tree in the midst of the garden, don't eat of that. You may eat of all the rest, but don't touch that one, or you will die". Nobody has any difficulty understanding the ten commandments; but we keep a supreme court busy interpreting the laws on our statute books, and these judges often disagree among themselves. We can understand God a heap better than we can understand one another, or maybe understand ourselves. God's Book is a wonderful primer.

But this Book is not simply adapted to the understanding of people of its time, but suited in its standards to their moral condition. It doesn't undertake the impossible. His commandments are not grievous. Some people are fond of saying that he Bible is "a progressive revelation;" and that is true if you tell the truth when you say it. That is, it depends on what you mean by it. If you mean that there are errors in it, mistakes which afterward had to be corrected, false ideas which had to give way to true, there is not a word of truth in that. But if you mean that it was imperfect in the sense that it was unfinished, incomplete, then you are telling the truth. All that the Old Testament says is true, but it does not reveal all the truth. Jesus alone is "the truth." In him dwells all the fulness of the god-head bodily. He came not to destroy the law in the Old Testament, but to complete it. He did not set aside as untrue any of its teaching; nor did he declare that any of its requirements were not righteous. He said one jot or tittle of it should not pass away. And Paul said it was just and holy and good. The teaching and requirements of the Old Testament went as far as they could, but there were things the law could not do in that it was weak through the flesh. Jesus said Moses allowed (not commanded) some things because of the hardness of the people's hearts. Jesus put the standard up and back where it was in the mind and purpose of God.

Now there are many examples of this progress of the New Testament over the primer of the Old Testament. It will help us mightily if we will get them fixed and clear in our minds. The principle is applicable all the way through; but there are just two illustrations of it that we wish to point out here, and maybe we can all work them out for ourselves.

One of these is what we call Sabbath obser-

vance, the right use of Sunday; nay rather the right use of all the days, the proper conception of time, and our relation to it and use of it. Paul is applying this principle when he writes to the Colossians: "Let no man, therefore, judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day; which are a shadow of the things to come; but the body is Christ's." All that God could make the early Jews understand was that certain days were holy. But in the new dispensation all days are holy. They belong to God and ought to be dedicated to doing his will, serving Christ. This will give us plenty to think about for a good while to come.

Now, there is another teaching of the Old Testament which is causing the brethren a good deal of study and some of them not a little worry. That is the plain and unmistakable command to give the Lord a tenth of everything that was made. There is no difference of opinion as to its being required in the Old Testament. But the brethren don't seem all agreed as to what the New Testament teaches on this subject. If we will remember that the Old Testament is a primer, and that it started the race on an easy lesson first, maybe we can "go on to maturity." In other words, apply the same principle to the matter of tithing that we do to the matter of the Sabbath, or one day in seven.

The Old Testament has plenty to say about the earth being the Lord's; about the silver and the gold being His, but it didn't set in to collect all that was coming to God at once. It just told the Jews that if they would bring a tenth, the Lord would not require more. They might bring offerings if they wished. That was voluntary. Some things waited for adjustment under the New dispensation. Like some clauses in the Mexican Constitution, they had been there a long time, but were kept in abeyance till the fulness of time.

Yes, all things belong to God: and we along with the rest. But the doctrine of stewardship waited till the New covenant had changed men's hearts to where they joyously recognize the divine ownership, the claim of God to complete sovereignty over it all. It is no longer to be enforced by legislative enactment, but observed by an enlightened conscience and joyfully recognized by the children of God. It is not that a tenth simply belongs to God, but all things are his. Jesus is Lord over all. Shall I give a tenth to God? Yes, as I recognize one day in seven. But he is the God of all the days; and of all I make. I must consult him as to its use, and I will gladly give it, any part of it, or all of it if it is his will. And sometimes it is. If the first fruits be holy, so is the whole lump.

GOVERNOR WHITFIELD

This morning, Friday, March 18, Governor Henry Lewis Whitfield passed away. He had been a long and brave sufferer, knowing for a long while that the end was almost certain. Every effort of friends and skilled physicians and surgeons was in vain, for his earthly work was finished and he has been called to higher service in the Father's House.

He was born in Rankin County of godly parentage, his father being a Baptist minister. His family has been for generations connected with the best in the history of Mississippi. His boyhood was in such surroundings as to develop sturdy character and inspire to worthy service in the world's work. He had the inspiration of many leaders in politics and religion who lived and wrought in his native county.

After securing the training possible in the schools of his county, he went to Mississippi College at Clinton and was graduated from this institution some thirty years ago. His ambition was awakened, but it never took any selfish direction. He was always glad to render service. After his graduation he gave himself to teaching with an enthusiasm which sent him rapidly to

the front in his profession and remained with him throughout his life.

When a vacancy was made in the superintendency of Jackson Schools by the going of Dr. J. C. Hardy to the Mississippi Agricultural and Mechanical College, Mr. Whitfield was chosen to succeed him. He was so successful in this administration that he was soon selected as State Superintendent of Education. His zeal for education was so pronounced and his ability so proven that he went from this position to the presidency of the Mississippi State College for Women at Columbus. Here he was in his beloved element, and here for years he wrought and did a monumental work. Under his administration the college became and remains one of the outstanding institutions in America for the education of young women.

Because he was unwilling to be himself a political partisan or allow the college to be an instrument of politics he was displaced as president of this institution. Soon there was a popular demand that he become a candidate for governor of the State, and he was the choice of the people to this high office in 1923. He was not by nature a politician, and did not practice the arts of politics. He sought to be the best possible governor of the state, and gave himself to the task with unswerving devotion. He was willing to learn and his administration grew in favor to the very last.

There was no man ever questioned his honesty, and no man ever administered the office in finer devotion to the interests of the people. He had a singular simplicity and freedom from guile. No malice ever rankled in his heart. He inherited a situation where bitterness lingered and could have been easily perpetuated. He was the object of constant criticism, but no word of resentment escaped from his lips. His patience and gentleness were marvelous beyond praise. His political appointments were made in the interest of the State and the general good and not from partisan consideration. He did not seek to punish anybody who opposed him. In short, he was a Christian as a man and as Governor. He came to be greatly loved and honored, and proved worthy of it all.

He saw many good things accomplished in his administration and others started. May God guide the hands of those who now take up the burden and may His grace be sufficient for those who sorrow and are bereaved by his going. He was a member of First Baptist Church in Jackson.

NOAH LOTT AND NOEL OTT MOORE

It was several years ago in a small hotel in a thriving Delta town in Mississippi. Two men were waiting in the lobby for dinner to be announced. One was thirty and one was younger. The younger man was Noah Lott; the other was Noel Ott Moore. Noah Lott was a dentist who had recently hung up his shingle. Noel Ott Moore, it was easy to see, was a preacher.

Noah Lott said to Noel Ott Moore, "I take you to be a preacher", for they were meeting for the first time. The parson had to acknowledge it as he was discovered. "Well", said Dr. Noah Lott, "I can't swallow that Bible of yours". "What is there in it", inquired the preacher, "that chokes you?" "You see", said the dentist, "it was written by such bad men". "For instance?" inquired the preacher.

"To begin with", said Dr. Noah Lott, "there was Moses". "And what is your objection to Moses?" asked Parson Moore. "Why!" said Dr. Lott, "you know, he had so many wives!"

"Indeed!" said the preacher; "I didn't know that. Who were they and where did he get them?" "M—m!" said the dentist. "Wasn't it Moses? Who was it?" It was just a case of Dr. Noah Lott having met Mr. Noel Ott Moore, and he was at a disadvantage.

The man who knows a little more always has the advantage. This story has its application in

many directions, but we are interested now in just one. The criticisms of the Bible are born of partial knowledge, which is another name for comparative ignorance. We cannot throw off our ignorance all at once. But the fact that we "know in part" ought to make us modest and careful about finding fault with a book which has been here a long time and has stood the assaults of many critics and not a few enemies. Some fellow wrote a book a generation or so ago about "The Mistakes of Moses". Not one in ten thousand even knows the name of the man who wrote that book. But Moses is still enjoying a large circle of acquaintances and friends and his legislation is still regarded as about the best the world has ever had.

Some investigating critic of a generation ago saw in Luke's gospel that the Roman enrolment of the Jews was made "when Quirinius was governor of Syria", Luke 2:2. He said this couldn't be true because Quirinius was known to have been governor at a later period, and so Luke was not an accurate historian, and the Bible was not infallible. That was enough to startle the natives. Because Dr. Noah Lott had found out something which shook people's faith in the Bible, and what Dr. Noah Lott said was so. But Mr. Noel Ott Moore kept on studying about this matter and making further investigations in Roman and Jewish history and he found that Quirinius was governor of Syria twice; and that the first time he was governor was exactly when Luke said it was.

A little learning is sometimes a dangerous thing. The cure for it is more learning, and we can afford to wait for it. Every now and then somebody with an investigating turn of mind will turn up something which will disturb the faith of a few, but if we wait a wee the truth will come out, and you needn't be uneasy about your Bible. It has been here a long time, and will be here when we are gone. If Dr. Noah Lott disturbs you sometimes, just wait till Mr. Noel Ott Moore comes along.

THE EVANGELISTIC CONFERENCE

Yes, we are going to have it. The responses have been so encouraging that we saw nothing else to do but go ahead and arrange for it.

Brethren Patterson, Lovelace, and the writer have been working out a program and seeking men to serve us during those days.

Those whom we have approached have been glad to give their services wherever it was possible and we can look forward to something helpful.

When are we going to have it? We want to begin Monday, June 6th, and run through the following Friday night.

Whom do we want to attend? We want all the pastors who can possibly come, and along with them we want some of our men and women who want to be more helpful to their pastors in the great work of Evangelism.

As soon as all the speakers have been secured we shall publish the program, but we wanted to let all know the time for the meeting so they can be making their plans to attend.

Asking for your prayers for the success of the Conference, I am

Yours for progress,

—Bryan Simmons.

The sin sick world will never be saved except by the preaching of Jesus Christ and him crucified. There are many good things that go along with the religion of Jesus, such as education and various forms of philanthropy as seen in our hospitals, and eleemosynary institutions. There are many things which accompany salvation such as legislative reforms, economic improvements, the comforts and conveniences of civilization; but the one and only thing which saves a soul and brings in its train all the things that accompany salvation is the Cross of Christ. You had as well expect to cure a sick man by letting him smell

the medicine as to expect to correct the evils of the world or save a soul from sin by offering the outward benefits of a Christian civilization.

In his one year's service as pastor of Immanuel Church, Oklahoma City, Dr. R. M. Inlow has welcomed 204 new members into the church and has seen the completion of a fine new building.

The Word and Way says that Sinclair Lewis' recent book is the result of his sniffing around the garbage cans in the back alleys and that those who relish carrion will be sure to like it.

Our deepest sympathy is with the bereaved parents, Rev. and Mrs. J. G. Lott and Mr. and Mrs. John Hunter, in the death of their two children, who were crushed by a cave-in of an earth wall a few days ago in Water Valley.

The Cantonese, or Nationalists, in China are practically in possession now of Shanghai, and as the sympathies of the people generally seem to have been with them, they are likely to possess themselves of all the country, and this may be the beginning of permanent peace.

Senator Heflin of Alabama has taken the opportunity to expose the machinations of Romanism by his recent speeches in Congress. Romanist sympathizers have jeered at him as intolerant and all that sort of thing. But we have yet to hear of any of them proving that what he said was not true.

By constitutional provision Senator M. P. L. Love becomes Lieutenant Governor of Mississippi as Mr. Murphree succeeds to the office of Governor upon the death of Mr. Whitfield. Mr. Love is a native of Noxubee County, alumnus of Mississippi College, a deacon in Main Street Church, Hattiesburg, of which he was for many years Sunday School Superintendent. Governor Murphree is a Methodist and comes from Calhoun County. The State is fortunate in having men like these to come into office in a time when we suffer the loss of so good a man as Governor Whitfield.

B. A. Fairman has this to say in his department of the Commercial Appeal about the trial of a showman who was charged with causing young women to expose themselves in public in an indecent manner:

"Jackson, Miss., March 17.—The acquittal of Geo. E. Wintz on the charge of presenting an indecent dance before a mixed audience at the Century Theater in the production of the Music Box Revue, may be taken as an example of the extent to which perversion of the public moral sense has already gone. It was not a victory for virtue. It was not a triumph for truth. The Wintz trial is a challenge to the friends of decency and personal purity. When a jury of 12 good men and true can say on their consciences that it is not lewd and indecent for 16 comely young girls to disrobe almost to nudity on a public stage—something has gone wrong somewhere. The garments produced in court, nad admitted to be the only covering worn by the girls in the dance scene, would not have been decent attire for any public occasion. They were artistically designed for the maximum of exposure and from testimony offered, they fully met all requirements, leaving little for imagination to supply."

We do not know whether the trouble is with the law or the jury or the witnesses. But something is wrong when exhibitions like this can get by with immunity. The public owes Mr. Kennington a debt of gratitude for trying to prevent the recurrence of such shows. And the daily papers in Jackson are worthy of all commendation for the attitude they have taken in condemning indecency. It is just one of the many cases where the law is weak through the flesh and our only hope is in a faithful preaching of the gospel of the Kingdom of God.

SHOULD TEACHING EVOLUTION BE ALLOWED IN TAX-SUPPORTED SCHOOLS.

J. W. Lee.

Suppose a Christian teacher in a tax-supported school in which there is a large Jewish contingent should teach that Jesus was born of the virgin; that He was God in the flesh; that He was crucified by the request of the Jews; that His sufferings and death are vicarious; that He rose from the dead the third day; that He lived on earth for forty days after His resurrection; that He ascended on high; that He is now at the right hand of God, and that He will come again to judge, rule and reign; all of which is truth beyond question.

Suppose the Jewish patrons of the school should object to such teaching (as they would) on the ground that said teaching was destroying the faith of their children.

Would they have any constitutional grounds for their objection? Most assuredly yes. Any court in the land would sustain them in their objection. With the court, it would not be a question whether the Christian teacher was teaching truth or error. Their decision sustaining the objection of the Jews would be based on the constitutional rights of the Jews.

What position would the Baptist take in such a controversy?

Would they insist that because the Christian teacher was teaching truth therefore he or she must not be stopped?

Certainly not. They would have to take a stand in harmony with her time-honored position that there must be a complete separation of church and State. They would have to co-operate with the Jews in their effort to eliminate New Testament teaching in a tax-supported school, not because the teaching is wrong in itself, but because it is foreign to New Testament faith and Baptist principle for the State through her public schools to destroy the religious faith of any of her citizens, whether their religion be true or false.

The application of this principle to the present controversy among Baptists is simply this: If Baptists out of loyalty to New Testament faith and fidelity to Baptist principles are forced to eliminate New Testament teachings from our tax-supported schools (when such are being taught there) who shall contend that they should not do their utmost to eliminate from tax-supported schools teaching which will destroy every thing vital to the Christian religion.

If Baptists, out of loyalty to New Testament faith, conscientiously stay out of tax-supported schools with their religious convictions, how can any Baptist consistently contend that the enemies of the Bible may remain in our public schools and there ram their anti-Bible theories of man and God down the throats of American children and destroy the faith of the youths of America in the Bible as the word of God?

If we Baptists willingly, cheerfully and gladly concede and defend the constitutional rights of other religionists, can we consistently be charged with error, ignorance and unwisdom when we insist that our children's faith in God's word must not be destroyed by the things taught in public schools?

To be plain and specific. Evolution is being taught in our tax-supported schools.

Evolution, if believed, destroys the Christian religion. Does the reader ask why?

The answer is easily given. The Christian religion is predicated on (a) the creation of man in the image and likeness of God; (b) Man's sin in consequence of temptation by Satan. (c) His fall and death in consequence of sin. (d) the necessity of the new birth in consequence of death. (e) The substitutionary sacrifice of Christ made necessary by man's inability to make atonement for his own sins. (f) The resurrection of Christ to appear before the Father with His own blood for the justification of the believer.

If these things are not true, then the Chris-

tian religion differs in no material way from the other religions with mere men as their founders.

Not one of these six things can be true if man has ascended from a very low form of life instead of descending from a perfect form of life in the image and likeness of God.

No man can reconcile the evolution theory of the origin of man with the Genesis account of the creation, temptation, sin, death and promised redemption of man through the seed of the woman.

If one accepts evolution he must reject everything about the Christian religion that distinguishes it from the other religions of the world. If the Christian religion is true, evolution is false. If evolution is true the Christian religion is false in its claim to be the only true religion.

Grant that evolution is true and the Christian religion false. Even then, shall the Government through her public schools destroy a religion because it is false? I unhesitatingly say no; not under our present Constitution which guarantees religious liberty.

NO MAN HAS REAL RELIGIOUS LIBERTY SO LONG AS HIS GOVERNMENT PERMITS HIS RELIGION TO BE DESTROYED BY HER INSTITUTIONS.

Our Government is not one which is pledged to the protection of the true religion and the destruction of the false religions. Our Government is supposed to guarantee religious freedom without passing judgment on the merits of any religion.

Baptists have always contended for religious freedom for all men and all religions whether true or false.

As a Baptist, I say without hesitation whatever, that truth should not be taught in a tax supported school if the teaching of that truth destroys the religious faith of the children of any who are taxed to support the school.

If I believed the Government is justified in teaching truth regardless of the wreck it might make of the religious faith of the supporters of the school, then I would favor forcing upon the Jewish children of America the New Testament teaching of Jesus.

BUT SINCE I AM A TRUE AMERICAN CITIZEN AND A NEW TESTAMENT BAPTIST I MUST, FROM CONVICTION, FAVOR AND CONTEND FOR THE KEEPING OUT OF OUR TAX SUPPORTED SCHOOLS THOSE TEACHINGS WHICH WOULD DESTROY THE RELIGIOUS BELIEF OF ANY WHO ARE TAXED TO SUPPORT THE SCHOOL.

The same sort of reason logic and conviction that compels me to favor the suppression of some truth in tax supported schools compels me to favor the suppression of the deadly error of evolution in tax supported schools.—Western Recorder.

"OF SPECIAL INTEREST TO BAPTIST STUDENTS"

The Sunday School Board wishes to offer to the Baptist students in our various colleges a prize of \$150.00 in each state, for the best essay on a subject which we will announce.

The competition is to be confined to members of the graduating classes of 1927-28 of the A.B., or corresponding grades. The competition will be open to Baptist students in state and private institutions, as well as to students in Baptist colleges. A prize will be awarded in each state, as above stated, and an additional prize of \$50.00 will be awarded to the best essay out of the eighteen thus selected from the various states.

It is the purpose of the Sunday School Board to print one or more of these successful essays and distribute them free before the commencement in 1928, to the Baptist students and such others as may be interested in all our Southern institutions.

The purpose underlying this contest is to help students, who are preparing to pass out of college into the currents of active life, to make the men-

tal adjustments before graduation, which they must inevitably make either then or after graduation. The subjects from year to year, for it is our purpose to continue this contest, will be such as to adapt themselves to prevailing conditions in college life, and pertinent to this adjustment.

The subject suggested for the first contest, the essay to be written in the fall of 1927 and the prizes to be awarded, and the essays printed in the spring of 1928, is "Our Baptist Principles and the Vital Religious Life of Our Day." The essays are to be approximately 10,000 words in length, type written, and the following considerations will enter into the awards:

1. The essay must be constructive.
2. It must be readable and attractive in form.
3. It must furnish an accurate analysis of our Baptist life and principles, and also of prevailing religious tendencies.

4. It must have merits as a literary production. In calling the attention of the students to this offer, and in arranging for the proper judging of the essays in each state, the Sunday School Board will call upon the Inter-Board Commission to render its help and assistance, and to act in cooperation with the Sunday School and B. Y. P. U. secretaries of each state.

—I. J. Van Ness,
Cor. Sec'y.

Mrs. D. R. Gibson of Blaine would be glad to hear from any church having used pews for sale.

From the Bulletin of the Magnolia Church we learn that Pastor W. P. Price is taking his rest at home instead of being at the hospital.

Dr. R. G. Lee of Citadel Square Church, Charleston, S. C., will preach the commencement sermon for Louisiana State University at Baton Rouge.

Dr. J. S. Riser, pastor Fifteenth Ave. Church, Meridian, made a flying visit to friends and relatives in and around Jackson last week. "Sunshine" will always find a welcome.

March 11, another church paper launched. The Baptist Herald is the organ of the Philadelphia Church with Pastor E. L. Davis, and Pastor's Assistant, D. C. Hall, as editors. There's nothing like printer's ink to keep the church enlisted. The favor of the Father on all such efforts.

The editor had the pleasure recently of preaching to the saints at Florence where brother B. A. McCullough is the beloved pastor. His message was on Stewardship and the pastor was planning a class study of brother Cox's book. They are good hearers of the Word and they have a good record for doing.

Mrs. Sallie Meeks of Moselle sends \$3.00 for the special mission offering now being made by the Woman's Missionary Union. She is a widow and on account of infirmities of age is unable to go to church and there is no missionary society near her. But she reads The Baptist Record and wants to have a part in the work of giving the gospel to others. In the sight of God her offering surpasses that of many who are rich. May the comfort of the Spirit be her daily portion.

The Baptist of Chicago says, "The question is beginning to arise whether the McDaniel resolution on evolution adopted at Houston expressed the inner thought of any considerable number of those voting for it." It is certainly unfortunate, to put it in the mildest form possible, if any of those voting for the McDaniel resolution have so conducted themselves since that time as to indicate to the editor of The Baptist that they were insincere. For our part, we have no sort of question that those who voted for it were truly expressing their convictions.

PREVENTING THE TEACHING OF EVOLUTION

Dr. Mullins' Suggestions

1. The strange thing about the position of Dr. Mullins appears in his corrective suggestions. After presenting the series of arguments against the use of legislatures for securing laws to protect the "interpretations" of certain people as he claims, he advocates in the next breath the very thing which he has denounced. "Correct the evil through the school boards" he advises. But the school board is the state! We set it forth as a principle of political economy that there is no difference between the state when functioning through its legislative body and when functioning through a school board save the sphere of activity. One is as much the state as the other. And if to correct the evil through legislation will be to mix church and state, then the other will be the same.

2. "Put Christian teachers into your public schools" How can that be done if we are to keep church and state absolutely separated? It seems strikingly inconsistent for one to speak in one breath about the "tendency to fill legislative halls with religious lobbyists" and then to speak in the next about turning "religious lobbyists" loose upon school boards in order to get Christian teachers in the public schools. Evidently Dr. Mullins was never a member of a school board with which some church members "lobbied" in order to get members of their faith elected to school faculties. In this as in the first suggestion the advice amounts to "Don't go in at the front door; that is un-Baptistic. Go in at the back door."

3. "Pass laws prohibiting attacks against religion." But according to Dr. Mullins' own arguments, we cannot do that without mixing church and state, without "filling legislative halls with religious lobbyists." Furthermore, that is exactly what we have done in Tennessee through our anti-evolution law and what other states are trying to do. And if any religion in America has a right to ask for protection, surely it is the religion that has ever taught man that he is the product of the direct, matchless, eternal creative mind and hand of the Almighty.—Baptist and Reflector.

If your subscription expires this month send in your renewal. Do it now.

Dr. G. H. Crutcher of the Baptist Bible Institute has agreed to supply at Kentwood beginning April 1st.

Mr. Vernon B. Lowrey, son of our Congressman from the Second District, has been admitted to practice law in the District of Columbia, where he has for several years been secretary to his father.

Rev. N. L. Roberts, sends us two subscriptions and states that the Sunday School and B. Y. P. U., and church work is moving along nicely at Centerville, Miss. Having services every Sunday night and three Sunday mornings. He preaches at Pioneer the other Sunday.

Brother Pastor, if the Record is not in your church budget have you made a canvass for individual subscriptions? Now is a good time to appoint a committee in your church for this work. If you need some one to visit your church and assist with the work write Rev. L. E. Lightsey, Montrose, Miss.

Any boy or girl that will send us a club of five \$1.00 subscriptions during this month we will send a copy of a good book suitable for them to read. In sending state age and if from boy or girl. If you like to read this is your opportunity to secure a good book for a little work. The \$1.00 pays for a six months subscription.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

TEAM WORK.

Several days ago, I saw a boy coming down the sidewalk, bouncing his ball; suddenly it leaped into the street, bounced into the gutter, and rolled into the sewer. He bent and looked down into its depths, and then tried to lift the cover from the man-hole which was opposite, but it was too heavy for him, and he stood and looked around in disappointment. Another boy across the street saw his bewilderment and came to where he was; and then two other boys joined them. They consulted together, did a little maneuvering, then brought their united efforts to bear upon the cover of the man-hole; lifted it, and reached down into it but found their arms too short. Then they lowered one of their number into the hold, holding him by his feet. In a few seconds, in answer to his signal, they pulled him back and he emerged, triumphant, with the ball in his hand. Whole-hearted team work had accomplished its recovery.

None of us can live to himself, we are dependent one upon another. Sometimes a disappointed individual withdraws himself from society, erects a hut in some wilderness, and drags out a miserable existence away from the haunts of other people. He deprives himself of the joys of the companionship of his fellowmen, and wastes the priceless heritage of his own life.

God has created us sociable beings, and we need to work with and for each other. Adam was surrounded by all the beauties of Eden, with herds of cattle grazing about him, flocks of sheep gamboling at his feet, and feathered songsters filling the tree tops with their music; but in his heart was a loneliness which all nature could not dispel. And so God brought to him Eve, the mother of us all, to share his leafy bower, and be his companion in the endeavors and vicissitudes of life.

Single-handed a man may accomplish but little. Crude, indeed, would be the environment of life if we had to depend upon our own unaided efforts in the successful furtherance of our endeavors. There are some who stand out prominent in the world's achievements, who seem single-handed to have climbed high the ladder of success; but notwithstanding the many difficulties they have surmounted along the way, it will be found that many an encouraging word has fallen upon their ears, and many a helping hand has been reached out to them. If we had to do our work without encouragement or help from others, life's trail would be a lonely one.

A tired motorist is endeavoring to coax into signs of life a rebellious engine, when another traveler runs alongside, leans out of his machine and together they work enthusiastically for a few minutes, and then the motor begins to hum merrily as if to atone for its stubbornness.

When we are dealing with a difficult problem, perhaps faint and discouraged, it is balm to our souls to hear some one say, "Why, I'll help you with that," and together we accomplish in a short time that which would have taken a long period for either one of us, even if we could have accomplished it at all, alone.

From early childhood, Moses, no doubt, had been burdened with the condition of his people and had longed and prayed for their deliverance; but when the call came to him, he hesitated, realizing the difficulties of the task, and feeling himself unqualified for so great an undertaking; and so his brother Aaron was associated with him as companion and speaker, and then their accomplished and noble sister, Miriam, was given to them as a helper, and together they led the Children of Israel toward the land of free-

dom.

Barak, called to deliver his land from the oppression of Jabin, the Canaanitish king, refused to go to battle unless Deborah, the prophetess, should go with him, and heroic spirit that she was, she accompanied him, and God gave a signal victory into their hands. The army of the Canaanites was routed, and their general, Sisera, met his death in the tent of Jael, the wife of Heber, the Kenite.

Nehemiah, mourning over the dilapidated and exposed condition of Jerusalem, left his magnificent home in Shushan, and journeyed to the city of his forefathers; and there he inspected the walls by night. Giving an account of it, he said, "I and some few men with me." Notwithstanding his splendid ability, his influence and his wealth, he could not have accomplished his great work of rebuilding the wall, if it had not been for the cooperation of others.

Jesus sent his disciples out two and two, and he himself had an especially close intimacy with several of his apostles.

Paul had his traveling companions and helpers, and would, no doubt, have accomplished far less without them. The paralytic was brought to Jesus through the excellent team work of four friends, who, like the boys bent upon the recovery of the ball, felt that something ought to be done which no one of them could do singly. It may be that one of the friends came to the sick man's room with the announcement concerning the presence again of Jesus in Capernaum. Realizing his inability to carry the sufferer to the Great Healer, he sought and found other kindly kindred spirits; and in perfect cooperation with persistent endeavor, sustained by an undaunted faith, they brought their charge into the presence of the Lord, who spoke to him the words of healing.

Whatever may be the sphere of our endeavors, whether in the business world or in church activity, we need the cooperation and help of others; and therefore we should freely give to those who need it, our own assistance.

United prayer is prevailing prayer; "For where two or three are gathered together in my name, there am I in the midst of them."

United effort multiplies success: the Bible speaks of one putting a thousand to flight and two putting ten thousand to flight.

Heart to heart and hand to hand, we should labor for the uplift of humanity, and the building up of the Kingdom of our Lord.

W. Thorburn Clark.

Rev. N. A. Moore, one of our Mississippians who spent several years in New Mexico, has become pastor at Lawton, Okla.

Speaking of the way negroes and white people get on together in the South, the Florida Baptist Witness says,

"We question if any two races anywhere have ever lived together on better terms or had more amicable relations one with the other, than exists between the white people and the negroes in this fair land of ours."

Well and truly said. It is marvelous how few conflicts there are among these two classes of people who are thrown closely and constantly together. It is to be attributed to the fact that the majority of both races have the same kind of religion and speak the same language. There are some conflicts to be sure, but they are not necessarily race conflicts. There are more fights among negroes alone than between negroes and white people, and there are more fights among white people alone than between representatives of the two races.

W. M. U.

State W. M. U. Convention

Meridian, Miss., March 17.

Meridian Baptists are making elaborate preparations for the entertainment of the annual meeting of the Mississippi Baptist Woman's Missionary Union to be held in this city April 5-7. Indications point to the largest attendance ever recorded at a similar convention and the reservation committee is planning to provide entertainment for all who attend.

Delegates are asked to send in their names to Mrs. E. A. Simmons, 1609 Sixteenth Avenue, Meridian, as soon as possible. She is general chairman of the reservation committee and has assisting her able committees from each of the eight Baptist Churches of Meridian.

The social feature of the convention will be an automobile ride over the city on Wednesday afternoon. The ride will terminate at Good Will Center, where the visitors will be tendered an informal reception. The visit to the Center will be of special interest to the Baptist women of Mississippi, in that it is the only Good Will Center in the state.

The delegates will be served luncheon on the two days of the convention, Wednesday and Thursday, at the Shrine mosque. Mesdames D. T. Jackson and E. M. Clarke, general chairmen of the luncheon committee, are busy completing arrangements for this feature of the convention. Hostesses of the delegates will furnish a room and breakfast, the luncheons will be furnished at noon and the visitors will be permitted to have their evening meals at their own pleasure.

—Helen Crooks.

Charleston Week of Prayer

My Dear Miss Lackey:—

I want to tell you about the splendid time we had last week, observing our Prayer Week for Home Missions and combining Mission Study with it. We had prepared for our offering by placing in the hands of each member of the Missionary Society an envelope, with her name on it. Our first meeting, on Monday, the program was entirely made up of Home Mission work; the important features of it. We followed this with our usual monthly business meeting and made the announcements for the week. Tuesday we had the Home Mission program with special prayer for our Home Mission week, first, followed by study, "Cuba for Christ", taught so beautifully by our Mission Study Leader, Mrs. Kimbrough. She has the happy way of making Mission Study so attractive, you just don't want to miss a single meeting. Each day we pursued this course, concluding Friday with fine attendance and fine interest. We enrolled in this class and weekly meetings, fifty-two. I feel that we had greater stimulation for our Home Mission work than we have ever had before, and I surely do like the combining, with Mission Study. Our Offering was the best Free Will we have ever had for Home Missions, totaling One Hundred dollars. And the Charleston Mission Society certainly is up on the Home Mission Work in Cuba. We used the placards suggested by headquarters, each day, the Acrostic spelling Home.

—Reporter.

Lebanon Rally

The second Quarterly W. M. U. Rally of Lebanon Association met with Lumberton Baptist Church, March 8th, with a fine attendance representing most of the churches in the association.

Mrs. J. N. Miller of Wiggins, the Superintendent, presided over the meeting and a most effective program was carried out. The morning's theme was the watchword of the year.

The devotional was conducted by Mrs. J. L. Rogers on "Seek ye first the Kingdom of God". "How shall we seek first His Kingdom" was discussed in the following ways:

1. In Our Prayer Life—by Mrs. P. K. Smith.

2. In Our Pledges to the Cooperative Program—by Mrs. Roberts.

3. In Our Personal Service—by Mrs. C. E. Evans.

These talks were very helpful and instructive, enabling us to better understand the meaning of our watchword in its relation to Kingdom Work.

Mrs. W. N. Pack, our District Leader, was present and brought us some helpful suggestions concerning our young people.

We then dismissed for the noon hour when lunch was served by Lumberton Church.

The devotional for the afternoon was conducted by Mrs. E. H. Marriner, who gave a very interesting talk on obedience.

A delightful part of our program was a message brought by Mrs. McCrea, who in her sweet humble way told of some of her experiences in China.

An open discussion on tithing was led by Mrs. Smith with a number of ladies taking part in the discussion.

We adjourned to meet with Brooklyn Church next quarter.

—Mrs. N. J. Lee, Publicity Leader.

Again your attention is called to the fact that if we have as many as 250 delegates and visitors attending our Meridian Convention, ALL OF THEM having RECEIPTS from their R. R. Agent, secured when they bought tickets to Meridian, they will be allowed reduction when buying return ticket. Let us ALL be sure to ask for this receipt, even though we personally may not care for the reduction. Remember it will help some others who may need to come a long distance. Let us try to have the 250 Receipts to show.

Then may we again lovingly remind you that we want your posters sent or carried to Meridian? Your poster may be just the ideal that some one else is seeking.

OUR WORK AMONG THE JEWS THIS YEAR Una Roberts Lawrence

Because of the deep interest of the W. M. U. in the work of Mr. Gartenhaus, evangelist to the Jews, this summary of his work for the year will be especially helpful during the Week of Prayer for Home Missions.

Two methods have been used in the main in this year to achieve a two-fold purpose. This purpose is to arouse the interest of the Gentile Christian in the matter of Jewish evangelization and show them how to do the work, and second to actually make contact with as many Jews as possible, by personal work of our missionary, and giving to them the Word of God to read for themselves. So the work of our missionary has been one of ministry of teaching and preaching both to his supporters and his field!

The methods upon which he has majored this year are very interesting, and because they are capable of use in almost any locality, in some form, they are worthy of study. Six City Wide Campaigns, in Atlanta, Oklahoma City, Tulsa, Richmond, New Orleans and San Antonio have demonstrated that when there is full cooperation of all the Baptist Churches in the cities, where always the Jew is concentrated, there are many visible results, not the least of which being the opening of a field of evangelization hitherto undreamed of by these churches. In Atlanta the city directory was used in a campaign of invitations to the meeting, every name in it of Jewish type being used in making up a list and a letter, couched in winning and cordial terms, was sent to these Atlanta Jews. In this letter an offer was made of a copy of the New Testament free to every Jew who wished to examine the sayings of Jesus. Sixty-four Jews asked for the New Testament as a result and much interest was manifested. These city-wide meetings have stirred interest in the Baptist Churches and are laying the foundations for work through the year among the 500,000 Jews within the territory of the Southern Baptist Convention.

The second method which promises much for the future is one which makes contact with the Jewish people through letters and tracts. As a result of his presentation of the opportunity, the women of the South have sent in lists of their Jewish neighbors to whom persuasive letters and pointed, eloquent tracts have been sent from the Home Mission Board Rooms in Atlanta. This has linked directly with the publicity given the City Wide Meetings, but it is more far reaching in its possibilities, for any pastor, layman, or woman may send in a list of names to whom the literature will be sent promptly, whether there can ever be a mass meeting held in that place or not. Thus may small churches and even interested individuals become effective missionaries to the Jews. During the year thousands of these letters have been sent. Mr. Gartenhaus says that without exception these lists have come from women. There is no reason why our laymen should not be just as interested, but let us not wait for the day to come, but go right on sowing down our neighborhood wherever there live God's Chosen people, with His Message about His Messiah.

Two conclusions may be drawn from a survey of this year's work. First, the designation of \$3,000 last year to the Jewish work from the March Week of Prayer Offering has not been in vain. For where other fields of the Board have had to suffer from depleted forces and funds, Mr. Gartenhaus has been able to go on developing his plans and sending out thousands and thousands of leaflets and letters, and calling to his aid some of the greatest Christian Jews in America in these City Wide Campaigns. There has been other help besides what W. M. U. gave, of course, but certainly the interest of the women shown in this designation has been of more value than merely the dollars themselves, for it has tied the hearts of the women to this one missionary at work in a great field.

Then we have learned some lessons from this year's work. We have learned that the missionary alone cannot do all. It will take cooperation to begin the work, more cooperation to carry it forward and sympathetic and enlightened cooperation to bring about real results. When a list of names is sent in for the literature, that is but the beginning, for the person who thus begins the contact with her Jewish neighbors, must follow up the letters and leaflets with personal contact, inviting these friends to her church services and showing genuine friendliness and Christian concern. The pastor of the church to which these Jewish people come can become a missionary in the very fact by doing his part in opening the meaning of the Scripture to their inquiring minds. Thus may every church, if there is only one Jew within its reach, become a missionary agency, to Israel in exile in the midst of a Christian people, left so long without the Christian message, but to whom Paul, whose words we profess to believe inspired, said:

"Brethren, my heart's desire and prayer for Israel is, that they might be saved."

On his eightieth birthday friends of Dr. C. W. Grafton, pastor of the Presbyterian Church at Union Church, gave him a purse of \$500, and otherwise honored his long ministry in this community.

The Minutes of our Mississippi Baptist Convention are just out. The work is well done by The Baptist Press; and Secretary Lee has done his part well. But something is wrong somewhere when more than four months elapse between the Convention and the publishing of the minutes.

The political phrenologists are busy with Governor Murphree's head and are telling the world every day in the newspapers what is going on under his scalp. In the meantime Mr. Murphree is as silent as a tar baby. Most phrenologists are—well, amusing. But there's money in phrenology—sometimes.

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

W. O. Q. Union Reports

The W. O. Q. Union, an Interme-
diat union of Griffith Memorial
Church, Jackson, of which Mrs. D.
A. McCall is Leader, reports good
work. They are expecting to be one
of the 150 A-1 unions for Mississippi
this quarter, having already reached
the standard before the quarter was
well under way. Their name, "W. O.
Q.", stands for "With Out Quarter-
ly", and means that they do not use
the quarterly in their meeting. We
are glad to have this report coming
from their Corresponding Secretary,
Valmine Weber.

April is Conference Month

Thus far we have been able to
arrange for the following confer-
ences and we want you to study the
list and begin now to make plans to
attend the conference in your asso-
ciation:

- Hinds County, Raymond, Friday, April 1.
- Yalobusha County, Coffeerville, Friday, April 1.
- Simpson County, Mendenhall, Sun-
day, April 3.
- Lafayette County, Oxford, Sunday, April 3.
- Rankin County, Florence, Sunday, April 3.
- Madison County, Canton, Monday, April 4.
- Jasper County, Bay Springs, Sun-
day, April 10.
- Jones County, First Laurel, Mon-
day, April 11.
- Lamar County, Purvis, Tuesday, April 12.
- Grenada County, Grenada, Wednes-
day, April 13.
- Marion County, Columbia, Thurs-
day, April 14.
- Panola County, Batesville, Thurs-
day, April 14.
- Tate County, Coldwater, Friday, April 15.
- DeSoto County, Hernando, Satur-
day, April 16.
- Tunica County, Tunica, Sunday, April 17.
- Montgomery County, Winona, Sun-
day, April 17.
- Jeff Davis County, Prentiss, Sun-
day, April 17.
- Bolivar County, Cleveland, Mon-
day, April 18.
- Washington County, Leland, Tues-
day, April 19.
- Humphreys County, Belzoni, Wednes-
day, April 20.
- Yazoo County, Yazoo City, Thurs-
day, April 21.
- Covington County, Collins, Sun-
day, April 24.
- Oktibbeha County, Starkville, Mon-
day, April 25.
- Choctaw County, Ackerman, Tues-
day, April 26.
- Kemper County, Scooba, Wednes-
day, April 27.
- Neshoba County, Philadelphia, Thurs-
day, April 28.
- Newton County, Newton, Friday,

April 29.

- Pike County, Magnolia, Tuesday, April 3.
- Union County, New Albany, Wednesday, April 4.
- Pontotoc County, Pontotoc, Thurs-
day, April 5.
- Jefferson and Adams Counties, Fayette, Thursday, April 5.
- Claiborne County, Port Gibson, Friday, April 6.

Bible Readers Certificates Given

We are glad to give the names of
Florence Walrod, Ruth Young and
Margaret Taylor from the Progress-
ive Union (Intermediate) of Griffith
Memorial, Jackson, who have been
awarded the Intermediate One Year
Bible Readers Certificate. Miss La-
vinia Young is the Leader of this
splendid union that was A-1 for all
four quarters in 1926.

Charleston B. Y. P. U.'s

The three B. Y. P. U.'s of Charle-
ston, Junior, Intermediate and Senior,
all had their Quarterly Social meet-
ing the same day. The Juniors had
planned a weiner roast at Camp Tal-
laba under the direction of their
Leaders, Misses Margaret Harris
and Sadie McKnight, and their spon-
sor, Mrs. Ned Rice, but on account
of rain one of the mothers, Mrs.
Stapp, invited them to her home.
The invitation was accepted and they
had a most delightful party. The
Intermediates and Seniors met at
the church and were all invited into
the regular Senior B. Y. P. U. room
not knowing the character of the
evening's entertainment. But a
beautiful banquet table greeted
them. The meal had been furnished
by the mothers of the young people
and was presided over by two of
them, Mrs. Richard Denman and
Mrs. Joe Adams. An interesting
program had been planned of speak-
ing and music. Mr. Mayfield Jones,
president of the Senior B. Y. P. U.,
was toastmaster. Mr. Thomas Lam-
bert toasted "Our Mothers", Mr. Ned
Raymond "My Church", and the pas-
tor, Dr. Kimbrough, "My Young
People". It was a grand occasion
and everyone enjoyed to the fullest
the evening.

An Interesting Installation Service

On the Sunday night following
the election of our new officers for
the six B. Y. P. U.'s on our Blue
Mountain campus we held an in-
stallation service that these newly
elected workers might be properly
recognized and installed. This meet-
ing was held in the church during
the time for the regular preaching
service. The church was attractively
decorated with our B. Y. P. U.
colors, green and white. Down the
two isles marched both our old and
new officers, all of whom were
dressed in white. The outgoing
group leaders carried lighted can-
dles, the responsibility of the offi-

cers, which they gave to the new
leaders as they crossed in the front
of the church before the altar. The
former group were seated in the
front of the church at one side while
the latter filled the choir.

After the music for the march
had ended and after the first con-
gregational song, Miss Sallie Paine
Morgan, our Student Secretary, gave
the opening message, which included
the purpose of the service. She
turned the service over to Miss Es-
telle McCool, our B. Y. P. U. Di-
rector, who brought a message of
appreciation to the old officers and
a charge to the new.

Charline Lowrey, Nettie Mae Mc-
Mahon and Mary Stratton were the
next on program; they spoke for
the outgoing officers, the incoming
officers and B. S. U. Two of our
B. Y. P. U. members then favored
us with special music.

The address of the evening was
made by our own college president,
Dr. L. T. Lowrey. His address was
most inspirational and a challenge
to us to continue our work and to
enlarge our usefulness by a more
intensive training than even that
that we had been getting. It was a
splendid service and marked a great-
er day for B. Y. P. U. work on Blue
Mountain campus.

Now is the time to elect your offi-
cers for the next six months.

DIPHTHERIA PREVENTION

Felix J. Underwood, M.D., State
Health Officer

Every susceptible child and adult
should be vaccinated against diph-
theria. Public opinion decreed some
years ago that no child should enter
public school until after that child
had been protected by vaccination
against smallpox. Public opinion is
now coming to demand also that no
susceptible child enter public school
until after it has been protected by
vaccination against diphtheria. This
is as it should be. Every public
school teacher in the state should
use all of her influence to secure the
vaccination of every school child.
Furthermore, she should use her per-
suasive powers to convince the pa-
trons of her school that the pre-
school child also should be vac-
cinated. Certainly if all school chil-
dren are protected there will be no
interruptions in school by reason of
diphtheria, and none carrying the
disease home to the pre-school chil-
dren. Thus a great good will have
been accomplished. The pre-school
children will, nevertheless, be in
some danger, and they are the ones
who most frequently die when they
contract the disease.

The process of determining sus-
ceptibility and of producing im-
munization is very simple, painless,
and inexpensive, and it is absolutely
safe.

Are you guilty of allowing any
child in your school or in your home
to take unnecessary risks?

Protect the Children.

"Revival Gems Number Two" is a
sensation. Only ten cents per copy.
Large plates and clear type. Fully
orchestrated for 14 instruments, for
Sunday School and general use. See
ad on page 11 of this issue.

Life Lifting Literature



BOOK DISTRIBUTING
HEADQUARTERS
FOR YOUR STATE

Latest Books
Published by
Baptist Sunday School
Board

Ten Spiritual Ships

SCARBOROUGH

\$1.50

A connected logical plan for
improved discipleship. A plan
based on certain clearly defined
convictions. He recognizes
Jesus Christ as the best re-
source that God has put with-
in the reach of humanity. The
ten chapters are Ownership,
Sonship, Debtorship, Trustee-
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dorship, Fellowship, Steward-
ship, Partnership and Compan-
ionship. Here you find the
heaviest responsibilities of
Christian people. You will re-
solve with the author to sail
the high seas in these ten
ships with assurance of tri-
umphant entry into the port
eternal.

The Ten Greatest Sayings of Jesus

J. C. MASSEE

\$1.50

The author, pastor of Tre-
mont Temple Baptist Church,
Boston, and author of The Ten
Greatest Words about Jesus,
makes "utterances that sym-
bolize the character and pur-
pose of Christ." He feels that
there are certain statements
and passages which serve to
indicate the basic philosophy
of Jesus and the governing
principles of his mission in the
world. With this in mind, he
has chosen those sayings
which reveal the person of
Christ as well as the high
points of his teachings.

BAPTIST BOOK STORE

JACKSON, MISS.

READ MORE GOOD BOOKS

Jackson, Mississippi,
March 10, 1927.

WHEREAS, it is the desire of the
stockholders of the BACK BAY
HUNTING AND FISHING CLUB
to surrender its charter,

NOW, THEREFORE, notice is
hereby given that there will be a
meeting of the stockholders of said
corporation, BACK BAY HUNTING
& FISHING CLUB, in the city of
Jackson, Mississippi, at the ED-
WARDS HOUSE, at three o'clock P.
M., on the 9th day of April, 1927;
and a meeting of the stockholders
of the said corporation is hereby
called to meet at said time and place,
for the purpose of determining
whether or not the charter of said
corporation be surrendered.

This, the 10th day of March, 1927.

S. K. DAY,
Stockholder and President.

THE VALUE OF DEPARTMENTAL ORGANIZATION

By Mrs. T. R. Gay

All the really truly wise know it is wise to organize. To organize means to systematize or to put in working order.

God believes in organizing. He himself is a great organizer. Everything he has made is completely and wonderfully organized.

The world has learned the value of God's law of organization and organizes for business, for government, education and for social activities. In fact when any group of people unite for the promotion of a common project some degree of organization is necessary.

The churches are realizing the value of wise organization for winning, teaching and training. It has taken deep and powerful hold upon Sunday School workers in our day. Necessarily there has always been some sort of organization of the Sunday School. In the beginning it was very primitive and simple, and in many Sunday Schools it remains so to this day. In many schools there is the minimum of organization and it is very inefficient and inadequate, but in other schools the development of departments and administration has gone forward in a great way and today they are great institutions.

The Sunday School buildings of today are a marvel of completeness and efficiency. Why should we not have Sunday School buildings in keeping with the modern day school?

In the well organized Sunday School each department is an organized unit of the larger organization of the Sunday School. It is a part of the Sunday School, and yet it is a distinct and complete organization within itself.

A perfectly organized department includes three things:

- (1) A place for every member and every member in his place.
- (2) A task for every member and every member at his task.
- (3) A time for everything and everything in its time.

This type of organization substitutes system for chance, order for chaos.

It provides a basis for dividing the Sunday School into such groups as make possible the various ends sought, the aim of all Sunday School work, which is also threefold:

To lead the lost to Christ for salvation,

To develop Christian character, and

To send out trained Christian workers.

In theory such an organization commends itself; in practice it has demonstrated its value here in our own school. It enables a school to reach and hold its constituency. Each department with its officers, teachers and pupils constitute a complete organized force to win new members and bring back absentees. This definiteness of organization which encourages effort to reach every available person is exactly that which meets the highest test of efficiency in all business compe-

tion, and it is worth while in this, the greatest business that can engage human effort. Such organization makes it easier to render other important service. The grouping of pupils in a department makes it possible to offer each group the social touch, the worship and the spiritual guidance most needed by such groups.

Pupils get a great deal more out of the departmental program than they did in the old order when the whole school met together in one opening. It is impossible to make one program interesting to all classes from Cradle Roll to Adults at the same time. We would not think of putting our Primer class with the High School boys and girls in the day school. Why should we not be more interested in their spiritual training?

One great manifestation of the value of such organization in our own school is the interest shown by the pupils and the inspiration gained, without which we can do very little. Another is the increase in attendance. Some of our departments at the present time are equal to the whole Sunday School a few years ago. Take the Cradle Roll for example. Before we occupied our new building and became organized we had no Cradle Roll Department; now we have seventy-three babies enrolled and the most enthusiastic and efficient Superintendent and helper to be found anywhere; and, as a result of their work, parents who have never been interested in the Sunday School are becoming interested. The value of their work cannot be estimated. Here lies the great possibilities of the Sunday School in the future. When the little child is placed in the school he is placed in the Beginners department where the surroundings, the environment, teaching and training is suitable to his particular needs, and as he progresses in his education his surroundings, etc., are changed to suit every step of his progress; so it is in the organized Sunday School.

Saving lost souls involves far more than we sometimes realize, occasionally a soul is won to Christ through the preaching of a sermon or the personal work of a Christian without any previous training or preparation, but more often the sinner goes through a period when through the influence of environment, teaching and personality of the Christians whom he knows, he is prepared for the culminating moment when he hears Jesus say come unto me and is saved.

So the organized Sunday School provides for the period of preparation by seeing that from the very beginning the proper surroundings, influences, teaching and training are given the children committed to its care.

This is the "why" of organization, equipment, teacher training, graded lessons, etc.

"Today the world in one voice cries, Go organize! Go organize! For all the truly, truly wise, By observation realize, That he who with ambition tries

To do a task of any size,
And he who would to heights rise
And gain success and win a prize,"
Must organize, yes organize.
So you who would evangelize
Do not this principle despise,
But know it just as much applies,
To work like yours so realize,
That organization but supplies,
A place where those of every size
May best be reached by methods wise.
So, all its value recognize,
And all its power utilize,
And all your talents exercise,
To organize, yes, organize."

OUR FATHER

The ever present consciousness of God in our daily lives as a Father brings mental quietness and spiritual strength without which life is a vacuum. But to know that we have Him daily to guide in wisdom, to comfort in love, to keep from falling, to strengthen against the foe, is to be in truth a child of God.

As in every religious experience, this consciousness of the Father is a matter of faith. "Ye believe in God, believe also in Me," said Jesus. He has promised that the Father will make His abiding place in the heart that wills to receive Him. "The Kingdom of God is within you." To realize this is to be possessed with and by a Power that is the Spirit of God. Then let us draw from the fountains of illimitable supply the cleansing life-giving waters of God's love.

When we think of God the Father dwelling in our spirit, then does God become real, practical, personal, powerful to us.

The Father cares with an infinite tenderness about the vexing problems of our days. He is waiting to take full possession of them and reveal their solution.

The Father watches the battle between the carnal and spiritual forces in our soul and waits for us to call for His re-enforcements.

The Father knows when the heart is tired, bruised and bleeding and invites us to pillow our aching head upon His breast.

Oh, the old world is tired. Humanity waits to come back home. Men's minds are seeking light thru darkness. Place your ear to the ground and listen. Tho the days are evil and the battle against righteousness presses hard, it seems I can hear the tramp of tired hearts marching back to God.

"Our Father, who are in Heaven
Hallowed be Thy Name.
Thy kingdom come, Thy will be done
on Earth as it is done in Heaven."
Forrest N. Pack.
Hattiesburg, Miss.

CLARKE COLLEGE MINISTERIAL ASSOCIATION

The officers for the third term were elected on Friday night following the second term examinations, but the different committees have not been appointed, as we have not had our regular meeting for the last two times. We will

have our next meeting and continue the work.

We are glad the ministerial quartet has put on the musical programs they have been putting on recently, the last being at Louin Baptist Church. We miss Brother Cooper, the leader of the quartet, while he is away. He is in the extreme farther side of Texas leading the music in a three week's revival meeting. While we miss him we rejoice that he is doing this great work, and we pray God's richest blessings upon him.

Elton Barlow, Reporter.

PRESIDENT W. J. MCGLOTHLIN SUGGESTED

In one of our conventions when the brethren were putting over a barrage of oratory in nominating various leaders for the presidency of the Southern Baptist Convention, a man next to me offered me \$25.00 to rise and make the following speech:

"Mr. Chairman, I rise to nominate a Christian gentleman who neither chews nor smokes tobacco. I nominate Brother W. J. McGlothlin."

At that time I sorely needed the \$25.00, but for a greater reason I desired to nominate Dr. McGlothlin. And my desire was not based on the fact that he neither chews nor smokes tobacco.

For many reasons I believe Dr. McGlothlin could admirably preside over our convention, understand and represent the divergent elements among our brethren, honorably represent Southern Baptists at the Baptist World's Alliance soon to meet, and faithfully perform the many tasks involved upon the president of our great convention. It has been a long time since president of one of our colleges has been elected to this exalted position.

So I am earnestly hoping that some brother who can get the hearing of our convention in Louisville will nominate Bro. W. J. McGlothlin, now President of Furman University, Greenville South Carolina.

ROLAND Q. LEAVELL

John had taken his wife and four months-old baby to the local theater. During the first act of the performance the baby started howling, whereupon an attendant came up and said that, if they could not keep the baby quiet, they would have to leave the theatre, and their money would be returned. After the beginning of the third act John found the show rather boring, so he turned to his wife and said, "Pinch the baby."—Ex.

An army officer was showing his fair guest the camps when a bugle sounded.

"What's that for?" the fair one inquired.

"That's ta'too," the officer explained.

"Oh, I understand," she remarked. "I've often seen it on soldiers' arms, but I didn't know they had a special time for doing it."—The Argonaut.

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The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

HAPPY HORROCKS.

By David Donald, Author of "The
Conversations of Padan Aram."

Horrocks was born poor. He could bear being poor quite easily. His father was poor, his brothers were poor, and so were his neighbors. The people of Comlytown understood poverty without the prying intensity of study. And those who knew most of it wrote nothing about it. Horrocks was poor, and not ashamed of it. His wife had a silk dress and other articles which women wear when they are married; and that silk dress would last her for Sundays all her life. So that matter gave no anxiety.

It must not be presumed from this that Horrocks' life was a narrow one. Far from that! It was not narrow, because the pleasures suitable to the poor are everywhere. It is wonderful how commonplace things glow in the heat of fine feeling. For one thing, Horrocks was a favorite with the babies. He had a nose big enough for them to grip. His friends also found him to their taste. He was delightful in conversation. He did most of the listening. He had learning; and was always learning more. When his socks slipped down, he knew that "they slipped down by the law of gravitation." Life was to him like a honey-pot. A honey-pot was what he liked when he was a boy. He discovered very early that a honey-pot was never quite empty. There was always some sweetness at the bottom or on the sides of it. Moreover, he was well fed, notwithstanding the simplicity of the food. He could not fasten the bottom button of his waistcoat in front, lest he should split the seam that ran up the back.

There were many things which Horrocks did not want. That was because he wanted other things more. There were men whom he knew who were never happy unless they had three inches of whiskey and water inside of them. Horrocks could be happy with none. As for a new hat, the very thought of a new hat made him shudder. He was quite reconciled to his collar stud. It could not make him miserable even if it were lost. He gloried in the fact that his collar stud declared him a man. He felt that the books ought to be more clear in pointing out that "man is the only animal that wears a collar stud." And as for trees, his doctrine was that "a score of trees cannot give more pleasure to your sense of beauty than a single tree." And he had a single tree in his garden.

Nor did Horrocks want to be known as richer than others, nor bigger than others, though he tried to be kinder. He did not want gae-

ty. He loved humor; and humor, he found, committed suicide when it became gaiety. Nor did he want the things which he saw the rich with—houses and servants, or silver. The result was that he had no hatred for the rich. Nor had he dread of loss. The dust blew down the road; the din hung round the looms; and both were for him.

When fortune distributed her prizes, Horrocks hid behind the door. He had seen how fortune and misfortune had a trick of coming hand in hand.

"Misfortune," Horrocks said, "is like water. You can drive into it without opening the door."

But he took good care of his digestion. If his appetite had been put up for action in a room of millionaires, it would have fetched ten thousand pounds. Take it all in all, he prized his appetite. Let it be noticed that he was very careful when he was speaking about folks who were not present. He remembered that he would have to look them in the face again. So he did not make bad weather for himself, even when he had the opportunity.

Horrocks had a great idea of God. He got that idea from looking at his father. And he got it from listening to him too. His father always addressed God as "Kind King." This helped Horrocks to a new view. Some of the elders said, "Great God Omnipotent" or "Almighty God."

Horrocks failed in many of the things which he tried to do. Sometimes he would fail without being ashamed. What he was proud of were the things which had happened to him. It had happened to him that he had good parents. He was proud of that. It happened to him that he was born north of the Tweed. He was proud of that. The summer happened to him, and the spring. The morning happened to him and the pleasant evening. He remembered a day in his boyhood when once as he was looking at the minister a door into the heaven was opened to him. He never saw the hand that opened it, but it was opened for him. Life to Horrocks was great because of the great things which happened to every God-fearing man.

And he had a great joy in the fact that if he had not always succeeded in doing the things which he had set out to do, God sometimes took the little things he did without thinking, and made them useful. On occasions He even made great things of them.

Once a wee lad came to his shop to buy some bread, and the wee lad was very cold. He had no boots, and Horrocks gave him an old pair of his own which were three sizes too big for the lad, and a pair of

socks that wanted darning. And now that wee lad was a missionary in Madagascar. Horrocks was always happy that he did not try to make a missionary for Madagascar. He was sure that if he had tried to do that he would have failed. But he was glad that God can work a miracle, if only you provide Him with a pair of socks and an old pair of boots to begin with. And once he helped a poor widow. That poor widow, three years after, came and nursed him dying mother. It was wonderful, in Horrocks' eyes, how God will take a bag of oatmeal given to a hungry family and make it inexhaustible in the good will it produces, and in the endless Christian thoughts and deeds it gives rise to. As far as Horrocks knew, that was the finest bag of oatmeal that ever left his shop. But then, he did not know everything. God may have done more with some other boy whose history had not been traced.

This was one of the things which kept the zest of life in Horrocks. He never knew what little incidental thing in his life the Great Father would take next and work a miracle with. One of these things might turn up at any moment.

This is why Horrocks called even his simple life "The Great Adventure."

"God," he said, "is always intruding into the Godly man's life at unexpected places."

In this way heaven held for him all the time personal mysteries and surprises ready to be revealed in the last time. And Horrocks felt disposed to dismiss each day with the benediction.—Canadian Baptist.

GOD'S WONDROUS BLESSING AT BLUE MOUNTAIN

At both services today there will be given a number of illustrations of how God's mighty Spirit moved on the hearts of the Blue Mountain congregations. The meeting lasted eight days. It is beyond all comparison the most far-reaching revival in which your pastor has ever preached.

There were 205 who answered the invitations, classified as follows: Twenty-three for baptism, nine other confessions by non-church members, one addition each by statement and watchcare, nine signified their desire to unite with the Methodists, and 126 were classified under the general head of re-consecration. It is probably this last item that includes the greatest victories. These 126 were church members, possibly fifty of whom told the pastor that it was their conversion for the first time. Some were volunteers for the ministry or missionary life work. Many came to signify their victory over some worldly practice or secret sin. In every case it was something specific rather than a general invitation for re-consecration. It was a wonderful demonstration of God's convicting and converting power. A dozen or more of outstanding conversion experiences will be related tonight.

—R. Q. Leavell, in Church Bulletin.

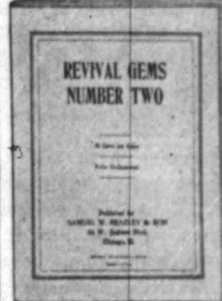
FLORA

The Flora Baptist Church will celebrate her fortieth anniversary Sunday, April 3. The church was organized by the late Dr. J. B. Gambrell in cooperation with Dr. B. D. Gray of the Home Mission Board, who was the first pastor of the church.

An effort is being made to have Dr. Gray speak that day. The day will be celebrated with appropriate exercises and messages.

All former pastors and members are cordially invited to be present, and all friends of the church as well.

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COLLEGE COLUMN

NEWS FROM M. W. C.

I do not think a yell or two would be out of place here—I mean the kind of yell that you give when you're all pepped up because a thing is going along fine. This springtime weather isn't making the girls down here lazy at all, it seems to be doing the opposite—giving them more spirit to work. Why, even tests are getting more desirable.

Whether you believe that or not, the girls are making the contest go! The report for last week showed that the greenest, freshest class in the world of Woman's College had the largest per cent counting on the six points.

The seniors will have to admit that they will have to work a little bit harder if they wish to catch up with the freshmen. But the contest is resulting in exactly what the B. S. U. wants it to result in and although we see places in which we might improve, we are very hopeful concerning the future results.

Dr. Marriner With Us

What are we going to do about life, anyway? Sometimes we get to the point when we think of it as scarcely worth living—it is merely an existence through something we like to call a divine plan. It is sometimes so vague and meaningless that we can not see the point to anything. We can not solve the problems we want to solve. We get impatient with the whole thing!

That is a terrible way to feel—but everyone, no doubt, has had those moments.

Dr. Marriner, pastor of the First Baptist Church, Hattiesburg, and member of the Board of Trustees of Woman's College, was present at chapel, March 15th, and gave us a key-ring, the keys on which we might use to unlock the door of success and with which we might gain a happiness and contentment that we have wanted for a long time.

The first key on the key-ring was that of cheerfulness. The Italians say that, "He who sings frightens away his ills", and it is not a superstition. It is a psychological truth. We can remember when our mothers went about singing all the time, even when she had many tasks and worries—the chief one of which was ourselves. She keeps on in her cheerfulness, lightening the tasks and finding her way to the success of a happy home.

The second key is that of unselfishness. Do you ever look in the mirror? Of course, you do, and don't ever fail to do it either, for there you either pass approval or disapproval of yourself. But when you see your image there, do you see your best friend or your worst enemy? Surely not your best friend! If you can conquer the person you see when you look in the mirror, if you can master yourself, you have accomplished the greatest feat you are capable of. Self-mastery is one of the most desirable of accomplishments. Think of others, put others first and you will find the success of friendship, a full and enjoyable life.

The last key was that of goodness.

Honest-to-goodness goodness! It is the goodness we find in our own hearts in our best hours. It is the goodness with which we can conquer everything—be friends with all—a goodness that will keep us nearer the success of a helpful and happy life.

Supper of B. S. U. Launches Class Contest

Last Saturday evening, March 5, the B. S. U. Council was delightfully served supper in Dockery Dining Hall as a means of getting together and beginning the class contest that starts this week.

The tables were beautifully set with centerpiece of spring flowers and the legs of the tables groaned under the load of good things to eat above them. Of course, the young ladies, used to all the good things of school life, did not appreciate it all as you would probably have done, but they did justice to it anyway.

After supper they assembled in the parlor for a discussion of the main event of the season—Class Contest!

This contest is between the different classes in the school, Freshman, Sophomore, Junior, and Senior, for the highest per cent when graded on six points. These points are taken from every department of the B. S. U. work—the Sunday School, B. Y. P. U., Y. W. A., Life Service and Volunteer Bands and are as follows:

1. Prepared Lessons.
2. B. Y. P. U. and Epworth League Attendance.
3. Daily Bible Reading.
4. Mission Study Attendance.
5. Christian Activity Enlistment.
6. Sunday Night Preaching Attendance.

Each class representative to the Council has the organization of her class under her own direction and weekly reports will be obtained and posted for the information of expectant individuals.

It is hoped by this contest to have more conscientiously prepared lessons for Sunday School, not merely the reading of the Scripture; to vivify the importance of B. Y. P. U. and Epworth League attendance and urge the attendance of those not enrolled; to enlist every girl in reading her Bible every day—not merely for the purpose of getting 100%, but the real aim is to impress in every girl's heart and mind the blessing and help she may receive from the Bible if she will only take time to accept it; to enroll every girl in some Mission Study Class under the auspices of the Y. W. A.; to quicken every heart to some kind of Christian activity, either in community visiting, hospital, mill or negro work, and that at the Tea-house! and lastly to encourage church attendance in the evenings.

Sentence prayers dismissed this wonderfully hopeful body of young people and they are now anxiously awaiting the first week's report.

SPEEDWAY, MEMPHIS

Last Monday night, we closed a two weeks' revival in the Speedway Baptist Church of Memphis, where that talented and fine spiritual work-

er, Dr. Norris Palmer, is pastor.

Dr. Palmer has been graciously used of God in this field of endeavor. During his two and a half years' stay there, three hundred and twenty-four new members have been added to this church.

His helpmeet is indeed and in truth, a great woman. Fortunate is the church that has such characters at the head of their institution.

Attorney Avery Blankeney, who is their choir director, led the singing in the above mentioned meeting, and take it from me, Avery is some leader and singer; he knows how to do both.

God was very gracious to us in this revival—adding to the church, thirty-seven new members, the majority of them being adults, who came on profession of faith. "They say" that the crowds, both day and night, were the largest in the history of the church.

This church is located in the most beautiful residential section of Memphis and is destined to be the church of the city in a few years.

The church is just nine years old, this month. Six months after its organization, it was my privilege to hold their first revival for them. Some eight and a half years after that, I spent two weeks with them again, and it is nothing short of marvelous to see the growth and development that have taken place, both in the church and also in that section of the city of Memphis.

May our Heavenly Father richly bless this good brother and beloved pastor.

Yours for greater things in the Kingdom,

—W. E. Farr.

Grenada, Miss.

THE JOHNSON-HALL MEETINGS IN GULFPORT

By W. A. McComb

The Harrison County Association Evangelistic Campaign of two weeks came to a close last night. Brethren Johnson and Hall endeared themselves to the brotherhood of the county and even beyond.

The congregations were large at night, and as good as could be expected during the day.

The meetings were held in a large auditorium in the Harrison County Fair Grounds.

Brother Johnson is a good preacher. He is the kind that grows on you. He did not preach a poor sermon while he was here. Some of them were mountain peaks, but none were in the valley. He is the kind of man that will build the cause and leave conditions better than he found them, and when he is gone you do not have to apologize for him nor straighten out any tangles he left. He has a fine spirit and is a hard worker. There were quite a number of conversions and also back-sliders reclaimed and the spiritual life of the Christians deepened.

D. Curtis Hall is one of the most consecrated singers I have known. He is a good song leader. He is very popular as a whistler and his solo work is very acceptable. Although Johnson and Hall had never met until they met in Gulfport, yet

they worked together as if they had always known each other. They make a good team.

WHAT IS IT?

As a steamer was leaving the harbor of Athens, a well-dressed young passenger, approaching the captain and pointing to the distant hills, inquired, "What is that white stuff on the hills, captain?"

"That is snow," replied the captain.

"Well," remarked the lady, "I thought so myself, but a gentleman has just told me it is Greece."—B. Y. P. U. Magazine.

Customer: "I want a pair of sporn-rimmed hornicles—I mean sporn-rimmed spectacles. Confound I mean heck-rimmed spornacles."

Shopwalker: "I know what you mean, sir. Mr. Perkins, show this gentleman a pair of rim-sporned spectacles."—Tatler.

Do not forget that Samuel W. Beazley & Son, Chicago, Ill., are leaders as hymn book publishers. Their books can be ordered from your own Denominational book store. See one of their new books advertised on page 11 of this issue.

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East Mississippi Department

By R. L. Breland

EAST MISS. DEPARTMENT. BACK TO PALESTINE

Bible prophecy is plenty, abundant and plain to clearly justify the teaching that the Jews, all Israel as to that, will be personally carried back to Palestine, the land of promise, before the return of the Lord Jesus to this earth again. I give the following references to that effect; Isa. II: 11, 12; 43:5-7; Jer. 19: 14; 32:36, 37; Ezk. 11:151-9; Zech. 10:6, 10, and many others. It is not stated that all of all the twelve tribes will return but there will be representatives there from every tribe. Where the ten tribes went we do not know, God knows; and they will be gathered back to Palestine ere the great day of the Lord shall come.

In this recent Zionist movement can be seen the fulfillment of these prophecies made to Israel long centuries ago. The World War paved the way for the movement and now it is in full swing. Thousands of Jews are returning to that land every year. Millions of dollars are being raised every year in America by the Jews to help in this movement. Not many American Jews are going for they have such good treatment here; but they are accumulating money here and using much of it to locate the poor and downtrodden, from other nations where conditions are not so favorable, in Palestine. These do not realize likely that they are fulfilling prophecy, but they are just the same.

A recent article in one of the leading daily papers had this to say about the marvelous growth in Palestine: "Zionism has accomplished much. The Jewish community is today a Jewish commonwealth in miniature. It possesses all of those factors and elements which go to the making of a well rounded civilization. An estimate of the present Jewish population of Palestine places the number at 160,000. * * * Thriving Jewish settlements have sprung up on the outskirts of the ancient cities of Israel, the municipality of Tel Aviv being the most prosperous. The Zionist point with pride at Tel Aviv as symbolizing the spirit of the returning Jews and presaging an even better future for Palestine than Isaiah ever imagined. In 1919 Tel Aviv was a bleak stretch of sand on the coast of the Mediterranean. Today this first completely Jewish city since the dispersion of 70 A. D., has a population of 45,000."

Other evidences of the stability and the permanency of this movement is seen in the Hebrew University founded in 1925 at Jerusalem. Already it has established a department of Chemistry, a micro-biological institute, an institute of Palestine natural history and an institute

of mathematics and physics. It provides opportunities for college men and women to pursue Hebrew education with modern advantages.

I am looking for the near future to produce many other things in Palestine more marvelous far than anything which has yet happened; among these a Hebrew Republic with all authority and a successful growth in power and wealth that will astonish the nations. When this republic is well established I am expecting a revival of the Christian religion to break out among these Jews that will sweep the bulk of them into the Kingdom of God and then the promise of God to his chosen people will be nearing its complete fulfillment. Not prophesying but reading the signs of the times. I believe the Bible.

Died—On March 7, 1927, the soul of Mrs. Sumner, the beloved widow the late Rev. J. R. Sumner, joined her husband in the land of bliss. She was stricken with paralysis and lived only a few hours. Little more than a year ago Bro. Sumner went home and now the companion who walked with him so long here went on to be with him over there. She was lonely here so God took her home also. She was more than 65 years old. She was a Miss Williams before she married. She died at her home near Water Valley.

In the Texas Baptist Standard the following appears: "Brother H. A. Seymour took up his work as pastor of the little Baptist Church at New Braunfels, Nov. 26, and since that time organized a building committee, purchased land and erected a new church which was completed Feb. 3." Rev. H. E. Seymour was at one time at Philadelphia, Miss., where he began to preach and married him a wife, Miss Rita King. Later he was at Canton.

Pastor L. E. Roane writes me—"I am reading the Church Covenant to all of my churches in March, expect to have a drive for missions in April and will observe the Lord's supper in May." Bro. Roane has full time work in Yalobusha County.

Gone Home.

Last Friday, March 11, I received a long distance telephone message

3
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WAYNE ALLISTON, SUPERINTENDENT

from Beulah Church, Newton County, telling me that my dear friend, Mrs. Julia Parks, had died that evening and that it was the desire of the family that I come and conduct the burial services. The message brought great grief to me and I wanted to do as I was requested very much, but influenza in my home made it practically impossible to do so. With regret I had to deny the call.

Sister Parks was the wife of Bro. Elisha Parks one of the deacons of Beulah Church where I was her pastor for several years. She was a noble woman and her home was always a welcome place for the pastor, and it seemed just like home to me.

The news of her death brought back to mind the many happy hours spent in the good home of her and her husband, of the many days at old Beulah serving the Lord and rejoicing in seeing many coming to the kingdom during my ministry there. I never had better friends nor enjoyed serving God better anywhere. How glorious it is to have dear friends on whom you can depend and who love you and are not backward about expressing it.

But one by one the dear friends of the past are passing away, are going home. It is sad to see them go, but soon we will join them in the land of rest. I feel sure that Sister Parks is in that happy land. She is not dead, but only gone on ahead for a short while and is now waiting the coming of her loved ones.

She was more than 70 years old. She left several children, all grown

and married, and her aged husband. His grief is great. For more than 50 years they have walked hand in hand along the rugged path of life, but now he is left to walk without her. May the Lord sustain him in his loneliness and sorrow.

A negro was making his first trip across the ocean. After stoking the engines for his period of labor, he came on deck for the second time, just 24 hours after the first visit up for fresh air. "Shucks," he said in disgust, "we're right whar we wuz yisteddy."

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COLLEGE COLUMN

BLUE MOUNTAIN COLLEGE
NEWS
A Tribute

For Miss Morgan whose broad sympathy and kindness inspires us to higher and nobler things, who by her unceasing interest in and devotion to the welfare of our religious life, by her earnest loyalty to her Saviour, and by her insistence on Godly ideals, has proved her worthiness, we praise God. Miss Sallie Payne, if it is a joy to know that the labors of love are not all in vain, and if it is a pleasure to know that deeds of kindness bear rich and abundant fruit, may that joy and that pleasure be yours. May we become such women that you will rejoice to acknowledge that you had a part in the molding of our characters. It matters not what life may hold, face it squarely with a firmer hold on God.

Revival Meetings.

Does God disappoint? No. The meeting in which we prayed so earnestly did glean many precious sheaves just as we expected. Never before has there been such a spirit pervading Blue Mountain College campus. It is something that cannot be explained in words, but it can be felt to the outermost parts of this campus. This spiritual awakening is directly an answer to the fervent prayers of God's minority. Girls were converted, some, yea, many reconsecrated their lives to the Saviour, confessing that sin had separated them from God, causing them to lose contact with him, and some made the complete surrender for definite Christian service wherever God may see fit to call. Just how many spiritual victories were won, can be discerned by God alone; it isn't for any man to know. In praising God for this great and wonderful blessing, we cannot forget to thank Him for having directed Dr. Roland Leavell to lead this revival. No man could better exemplify the Saviour in earnestness, in zeal for the lost, in interest in those who have wandered astray, in the preaching of God's own Holy Word, and in his unceasing personal service to those who desired new relationship with the Saviour, whom he so well represented, than did Dr. Leavell. May God use him ever more wonderfully since he so yearns and strives to serve. With the Psalmist, truly we may say, "Bless the Lord, O my Soul, and all that is within me, bless his holy name."

To Greenwood!

Much enthusiasm is being wrought up over the trip to Greenwood. Now that we have had and are having such mountain top experiences we are in the best attitude to appropriate to our own selves the greatest good from the meeting. We are expecting to have a large delegation represent the college there, feeling confident that from it blessings beyond measure will result.

Prayer-meetings.

Each Monday prayer-meeting is a recapitulation of the revival. We

are wondering if we aren't going to have to ask for more room since not all the girls who come can get into the student room. It is there that girls who have never prayed or testified for the Saviour praise God for the wonders He has worked in the heart of each girl and pray so earnestly that strength to overcome each temptation of that day may be supplied. The floor prayer-meetings are still flourishing on every floor of every building because of which glorious victories are yet being wrought. Nothing to compare with it has ever come about on this campus before.

Honor Roll.

The honor roll for this month is the largest we have ever had during the two years that religious records have been kept. Isn't it marvelous that girls have made 100 per cent in Y. W. A., B. Y. P. U., and Sunday School.

Willie B. Cox, Estelle McCool, Burma Sansing, Lorene Kennedy, Willie Reeves, Grace Sadler, Katherine Martin, Mary Stratton, Annie Lee Foard, Carrie Murphree, Maurice Scarborough, Mattie Mae Vinnette, Martha Gates, Mary Lovorn, Elizabeth Huddleston, Bess Landrum, Maggie Michael, Brunetta Mae McMahon, Irma Prewitt, Mary Tatum, Elizabeth Bradley, Susie Cobb, Marjory Dickens, Thelma Graham, Evelyn Stinson, Jacqueline Senter, Lucile Davis, Lelia Mae Hammett, Louise Merir, Mildred Kelly.

Katherine McMillan, Caroline Madison, Sarah Lee Miller, Margaret Pierce, Carrie Rich, Mary Sue Webb, Margaret Bullock, Cleo Compere, Evelyn Emerson, Sebelie Gates, Ernestine Shilling, Eula Treadway, May Garland, Louise King, Ruth Thompson, Lenelle Lewis, Gladys McElen, Elizabeth McLemore, Elsie Nicholson, Estes Rackley, Mary Speck, Maude Alice Yeatman, Rosalie Catchings, Emma Dixon, Lucile Frazier and Lucile Hemphill.

Mistress: "Mary, I saw the milkman kiss you this morning. In the future I will take the milk in."

Mary: "It wouldn't be of any use, mum. He promised never to kiss anybody but me."—Ex.

JOTTINGS FROM LOUISVILLE
March 11, 1927.

This week it has been our privilege to hear possibly the greatest series of lectures of the whole year. Dr. H. F. Stilwell, professor of Evangelism in the Eastern Baptist Theological Seminary has delivered to us the Julius Brown Gay Foundation lectures, and his theme was Evangelism.

Julius Brown Gay is a rich preacher! He made the endowment for these lectures to come to the Seminary, and he chooses the speaker each year, sometimes with the advice of the Seminary faculty.

Tuesday morning his subject was "Restatement of Evangelism." What do we mean by evangelism? Now is a great time for evangelistic moves, and the true note is that of the love, justice, mercy, and law of

God preached in all sincerity and boldness. We have not made Evangelism mean what it ought to mean for this is the great purpose of the church of our Lord.

A life with Christ demands a choice, and it involves a mystery. Nicodemus heard from the lips of Jesus that he must be born again. His was not to reason out the plan of salvation, but to accept. At Pentecost the waiting Christians accepted the Lordship and teaching of Jesus. This meant nothing short of complete surrender. Now we are to take evangelism as a personal problem. We are not to depend only on great sermons for the conversion of the world, but the message of Jesus that we impart to others through personal contact. One of our needs is ability to talk of Jesus effectively in ordinary conversation. Again, there is a great power in prayer meetings, and here we often see the measure of the spirituality of the church.

Wednesday morning Dr. Stilwell spoke on "Evangelism for the Modern World." Evangelism is the primal work of the church. If she fails here, she fails everywhere. Soul-winning is the great aim. The church will come out victorious, for it is the establishment of God for His purpose, and will go on to accomplish a great purpose. We have lost a sense of the reality of the supernatural, a sense of the place and importance of prayer. We need to sit at the feet of Jesus. The cry of the world is "Tell us what is Christ's way of life." We are challenged by the world's great need, the world's great opportunity, and the social urge.

Wednesday morning the subject of the address was "The Dynamic of Evangelism." The great peril is to rely too much on organization. The divine plan is in the Great Commission. We are endeavoring to organize and teach when eyes are dim and ears are dull of hearing. There is also danger in being afraid of the princes of the world. Peter was bold at Pentecost. No man makes power; God gives it. Power comes to the consecrated man when he is unconscious of it. Horace Bushnell was a man of such prayer that his college companions felt the spiritual power of his life. Keep the connection with God clean, and the power will come. Jesus came that we might have more abundant life, and it is ours to live close to him. Another dynamic is to practice evangelism. Sins are old, excuses are old, personal work is ever the same command and plan of God. Another dynamic is that of long secret prayer, prayer in a quiet spot of sweet communion.

This summary of the lectures is written from my notes. I wish I could put in this report the inspiration that came to us as Dr. Stilwell spoke. In his manner there was no effort to arouse high emotions for a low purpose. Indeed he stirred his audience—some to tears more than once, and his power was in truth that he taught, in a reserved manner and reverent and earnest spirit.

Richard H. Campbell.

IN MEMORIAM

WHEREAS, our Heavenly Father whose love and wisdom are unquestioned by the faithful, has seen fit to call one of our beloved members, Mrs. Ida Hall Culpepper, to that home above; and

WHEREAS, in her going our Society has suffered a great loss; THEREFORE BE IT RESOLVED:

1. That we, the members of the W. M. U. of Fifteenth Avenue Baptist Church, do deeply deplore the death of our sister, who gave so freely of her time and strength in the interest of our Society, especially during the years she served as President, and whose cheerful face and willing hands were such a comfort and inspiration to all who knew her.

2. That we extend our love and sympathy to the family and pray that the God of all will heal their broken hearts and give them His peace. May they realize that the dear one has only gone before, where God Himself wipes all tears from the faces of His redeemed.

BE IT FURTHER RESOLVED that a copy of these resolutions be spread upon our minutes and copies be sent to the Baptist Record and to the bereaved children.

(Signed

Mrs. J. L. Peavey,
Mrs. W. W. Willis,
Miss Mollie Lumley.

RESOLUTIONS.

Whereas our Father in His infinite wisdom and love has seen fit to call to his Heavenly Home our beloved former Pastor of the First Baptist church at Gulfport, Miss., Brother W. C. Grace, Therefore be it resolved:

1st. That in the going of Brother Grace not only has the denomination sustained a great loss, but the members of churches he has served during his long and useful life, feel the deepest sorrow in the departure of this spirit-filled Christian.

2nd. The Woman's Missionary Society of the Gulfport Baptist church for years felt the inspiring, and uplifting influence of this zealous, consecrated shepherd, and mourn his loss as a beloved father.

3rd. His consistency and devotion to the Father's service brought many souls into the kingdom, and under his wise training helped them grow and develop into strong, active Christians.

4th. In honor, love and appreciation, we the members of the Woman's Missionary Society do hereby tender our deepest sympathy to his sorrowing loved ones in this sad hour.

5th. Be it resolved that we send a copy of this heart-felt testimonial of love and appreciation to the bereaved family, a copy to The Baptist Record, and a copy be spread on the minutes of the Woman's Missionary Society.

Mrs. Jennie N. Standifer.
Mrs. J. H. Matthews
Mrs. J. I. Ballenger.

COLLEGE COLUMN

M. S. C. W. NEWS NOTES

At East End

Miss Zora Campbell, President of Student Government, taught our S. S. class last Sunday because Miss Elizabeth Smith, our teacher, was absent on account of the illness of her mother. We have missed her very much but our hearts and prayers have been with her.

Radio Program at B. Y. P. U.

Group No. 3 was in charge with Emily Bradford as leader. The program was on Character and was broadcast from behind screens. The other groups tuned in and listened over an improvised receiving set. The speakers were good, because we would not broadcast anything but the very best. To add to the beauty and inspiration of the program a beautiful cornet and violin duet was played by Audrie Bobb and Elizabeth Baker.

We don't say it because she is ours, but we think we have the best Bible Reader's Leader anywhere—Blanche Van Landingham. She conducted the Quiz in the form of a cross word puzzle which she had worked out herself and had ready on the blackboard for us. Group No. 3 won the Honor Banner Sunday night for having the best record.

—Ruby Trigg, Reporter.

A. & M. Visit B. Y. P. U.

Seventeen boys from the B. Y. P. U. at A. & M. College showed a true missionary spirit by coming to Columbus recently and giving a fine program in the Judson Union. They helped that Union win the contest that had been on between the three Senior Unions of the First Baptist Church. Points were awarded for the best programs, and the Judson Union received them.

Sandwiches and coffee were served to the boys at the Baptist Workshop at five o'clock Sunday evening, before the B. Y. P. U. Program at 6:15.

—Merle Gunnells.

Tea for Sponsors

We had a tea-party at our house last week. It wasn't a make-believe one either, because we entertained our teachers and Sponsors. The cozy little Workshop was made attractive by beautiful ferns and flowers. Miss Culbertson, otherwise our beloved "Miss Nan", poured tea, while Miss Johnson and Mrs. Earl Burris received the guests. The Baptist Quintet gave several numbers and Mrs. Donald Fraser also sang two numbers. The Sponsors and Baptist Faculty Members were determined that Miss Johnson should not be the only one to express appreciation. Mrs. Earl Burris, in behalf of all the guests, presented Miss Johnson with a beautiful green silk parasol as a token of love and appreciation of her work at the Workshop.

—Ayleen Eitel.

Membership Committee

This committee is to be responsible

for the next issue of the Baptist Workshop. We will have a difficult task to surpass the issues got out by the Y. W. A. and Life Service Band. We sponsored the noon meetings last week and the Membership Committee sat on the platform each day. The following girls have served as ushers: Eula Mobberly, Annie Anderson, Beazil Holcomb, Opal Sharp, Ayleen Eitel, Neva Trapp and Elaine Corder. There were 19 present and 89 visits reported.

—D. Smith, Reporter.

Social Study Course

Something new under the sun, at least under our sun. We had one of the most delightful study courses one can imagine at the Workshop from 4:00 to 5:00 last week. Miss Johnson, our Secretary, started it off, giving us suggestions for different parties and socials, with places where we can get books with further suggestions. Then each day we put some of this theory into practice, by playing some of the games and having stunts, etc.

Wednesday Mr. Preston, Georgia State Student Secretary for B. Y. P. U., came. He was a treat and kept us laughing all the time. We appreciated him so much. Best of all, this is not passing theory with us, but we all kept note-books, cute little note-books with little party girls and boys on them, and when we are called upon to give or help plan a party, we will have some valuable information.

—Rosanel Aldridge.

Gifts

During this last week we received a check for \$5.00 for the piano from Miss Kathryn Parsons, who is teaching in Crenshaw. Kathryn is a graduate of last year and is the daughter of Mr. F. F. Parsons, the Secretary of the College. Mrs. B. K. Sessums presented us with a book for our Library; Miss Helen Bond sent us a bill for the piano debt, and several pastors over the State have already sent us contributions for the library for the number of Baptist students they have here. We thank Everybody!

Noon Meetings

We have been fortunate in our noon meetings recently. Miss Johnson has been doing some chalk drawings. Tuesday the subject was "In the Garden". Miriam McPherson read the Scripture and Bonnie Montague sang the song. We enjoyed having with us Mr. Preston, who gave us striking messages. Then, too, Dr. Fant, our President, and Mrs. Hick McClanahan, teacher of Euzelian Class, favored us with messages this week. Frances Ward and Dorothy Hollingsworth gave some special music on Sunday. Sybil Vice, Christine Causey and Elizabeth Coon also helped us out with special music on different days. On Saturday Lucy Spencer took up the devotional by giving a beautiful religious reading.

—Elizabeth Tarver, Reporter.



LIFE SERVICE BAND

Y. W. A. Program

The Y. W. A. program with the Mather Circle in charge and Helen Cole as chairman, was unusually good. In fact, it was the best one of the series on Home Missions that we have had. Several members of the circle gave fine talks on present conditions of the Boards. Mrs. Earl Burris, the Counsellor and Big Sponsor Mother, and Mrs. Elbert Phillips, a representative from our local W. M. U., gave an inspiring message on Missions.

We are always very glad to have any of the W. M. U. ladies to meet with us. They give us great inspiration, for we have great desires to be like them and to do as much for our neighbors as they are doing.

The Officers' Council was held last Monday night and some definite plans were made to do personal service work. Every Y. W. A. member is asked to make a contribution to Home Missions at our next meeting. We can do but little financially but with the aid of our prayers and personal services our "bit" is going to be big.

—Vela McKinley, Reporter.

AN HONEST CONFESSION

Jennie N. Standifer

The Boys' Bible Class of Central Church in M— was composed of youths from 16 to 18 years of age. The teacher was Professor Leonard Lester, who was only 21, and the instructor of the Bible class boys in high school. One Sunday morning after teaching the lesson, a business session was held and the teacher asked:

"Have any of you seen Bob Collins recently? He has been absent for over a month and I have been unable to find him when he could talk with me, or to get him over the telephone."

"I see him often," said Billie Robbins. "He's going the gaits too, Professor. My Dad says he ought to be turned out of the church."

"That's exactly what my Dad said at supper the other evening," spoke up John Pattison. "Bob's been drunk, shooting craps, swearing and won't pay his debts."

"He is a disgrace to the church and to our class," declared Sam Scott, the class president. "Something ought to be done."

"Suppose you tell the deacons of the church about Bob, Professor," suggested Carl White, the class secretary.

"The church, not the deacons, must take action on such a case," replied the professor. "But, boys, God's children have often wandered from the straight and narrow way. Some

go farther than others. Noah got drunk; Jacob cheated and deceived; David was guilty of murder. The apostles all forsook Jesus, and Peter cursed as well as denied ever knowing Him. But when they repented God forgave them. Before such a matter is brought before the church it is our duty as a class to talk and pray with this stumbling member. Which one of you will go to Bob and try to show him his sin in a Christ-like spirit, and pray with him?"

There was silence for several moments and Billie Robbins asked:

"Wouldn't it be better for you to go to Bob first, Professor, and let others go if he keeps on in his wild ways?"

"I will go," agreed the professor, "if it is the wish of the class. Will all of you pray for me to lead Bob to see the error of his way, and with God's help to lead him back into right ways?"

"We will," they promised in concert.

The following afternoon, after school had closed, Professor Lester went to the law office where Bob worked as a stenographer and found the attorney was away attending court. Bob was typing some letters. He greeted the professor with a jest and asked:

"Will you excuse me for going on with this typing, Professor? Have a seat and look over the daily paper."

For answer the professor closed and locked the door and smilingly dropped the key in his pocket.

"What's that for?" demanded Bob sharply.

"I want to have a talk with you, son, and don't want to be interrupted."

"I'm awful busy, Professor."

"Not too busy to hear what I am going to say, Bob. But first let me

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pray for you, my boy."

The professor knelt, and after some hesitation, Bob fell on his knees beside him. The Sunday School teacher began to pray. He humbly confessed his own unworthiness and need of Divine help, and begged the Father to forgive. Then he began to plead for the boy at his side to be brought to see himself as he was in the Master's pure eyes, and to realize the sin of a wasted life. He prayed for this stumbling young brother to be enabled to confess his sins and to look to Jesus for strength to turn away from them and begin a new life. Heart and soul were in that prayer, and as the pleading voice went on with the petition, Bob was visibly affected. When the prayer closed, the professor with his arm around the boy urged:

"Pray for yourself, Bob. You know when two are agreed in asking anything, the Lord has promised to answer. Pray, boy."

Haltingly the boy began to confess his sins, and the sin of leading others to sin. He prayed on and on, and at last there seemed to come to him an overwhelming sense of his unworthiness of God's mercy. He could only plead: "Lord be merciful to me—a sinner!"

By and by he grew calmer, and said humbly:

"I believe God has heard and has pardoned me. I want to do something to serve Him, Professor."

"Will you lead the prayer meeting Wednesday evening, Bob? Our pastor is away, and wants the Boys'

Bible Class to take charge of that service."

"I can't—I can't, Professor. Sin unfits us for serving the Lord. I am not fit."

"We will pray for the Lord to make you fit, my boy. Try it. The help will come from above."

"Will you write me an outline, and give me some Bible references?"

"Yes, gladly."

"I will try it. Pray for me."

It became known that Bob Collins would lead prayer meeting on Wednesday evening and a crowd was in attendance. Several of the boy's pals were in attendance, taking the matter as a huge joke. After a brief opening of song and prayer led by John Pattison, Bob arose and began to look through his Bible for the outline. He could not find it. He began a hurried search for marked passages he intended to read. They appeared to have vanished. The boy's face turned red and he seemed much embarrassed. Professor Lester arose and held out his hand, saying:

"Give me that Bible, Bob, and tell our friends what the Lord has done for you."

His voice trembling with emotion, the boy began his confession. He told of the indifference that came from staying away from the services in God's house, and then of his violation of the laws of God and man. Then how his teacher came and led him to see himself as the sinner he was; the coming of the desire for pardon and his restoration by grace. He asked forgiveness for

disgracing the name of Christian, and begged the privilege of being received into the church as a penitent whom God had pardoned.

When the boy sat down a man in the audience came forward and confessed that he had been the main cause of Bob going astray. He asked forgiveness and the prayers of God's people for his soul. Another young man arose and told of how he led Bob into temptation, and asked for prayer. Another and another confessed their guilt, asking for prayer.

The service that followed was never forgotten in the Central Church. Those penitent sinners were saved, the indifferent aroused, and Bob welcomed as joyfully as the prodigal son. From that good hour there has been no occasion for reproving Bob, and the Boys' Bible Class is one of the most potent factors for righteousness in the community.

HERE'S TO THE STAMMERER

A blacksmith and his helper both stuttered badly. The helper had just

come to the job and they were on their first piece of work. The iron had been heated to the proper intensity and was quickly placed on the anvil.

"H-h-h-h-i-i-i-i-t-t-t-t-t i-i-i-i-t-t-t-t-t" finally spluttered the smith.

"Wh - wh - wh-wh-pf-pf-pf-wh-wh-wh - w-w-w-w-w-wh-wh-wh-where?" finally asked the helper.

"R-r-r-r-i-i-i-i-right t-t-t-t-t-th-th-th. Aw, sh-sh-shu-shu-shu-shucks. I-I-I-I-I-I've g-g-g-g-g-go-go-go-got t-t-t-t-t'the the he-he-he-he-heat it ag-g-g-g-g-gin."

"Tomorrow afternoon," said a minister to his congregation, "the funeral of Mr. So-and-So will be held in this church. I shall make a funeral address on the occasion and the man himself will be here, the first time in twenty years."

"Revival Gems Number Two" contains many old favorites, commonly known as the "Moody and Sankey hymns". Only ten cents per copy. Fully orchestrated for 14 instruments. See ad on page 11 of this issue.

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PLAN NOW TO ENROLL NEXT SESSION, SEPTEMBER 20th.

SCHOOL SACRED MUSIC

To Music Leaders:

By successive steps this School has grown from one teacher, one department, until today there are a great corps of instructors, many departments, and 150 students. The capstone of development of eleven years came in 1925 when Mrs. Geo. E. Cowden made a memorial gift of \$150,000 for the erection of a music building which is now in use.

The School trains Choir Directors, Evangelistic Singers, Pipe Organists and Pianists and Orchestra and Band Leaders. Private lessons in voice and piano for music students is \$18.00 per term of nine weeks.

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SCHOOL RELIGIOUS EDUCATION

To Education Workers:

Organized to meet growing need of the churches for specialists in lines of Sunday School, B. Y. P. U., D. B. B. S., Kindergarten, Recreational Leadership, Religious Journalism, Church Secretaries and Field workers, the School has had a gradual and permanent growth unsurpassed in this field.

Graduates are in full time work in every section of country. Present calls for trained men are greater than supply. The School has six specialized instructors. The current enrollment will reach 150 men and women.

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SCHOOL MISSIONARY TRAINING

To Young Women:

This School is distinctly a part of Greater Seminary and is the second oldest.

More than 100 girls are in the girls' home annually. Rooms and all conveniences are the best, and supervision is strict but motherly.

Many of the girls are on scholarship, others are given aid when needed. There is intense training along W. M. U. and Missionary and Bible subjects.

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Write L. R. SCARBOROUGH, President